RAMADHAN COURSE

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Author’s Foreword

نَحْمَدُهٗ وَنُصَلِّی عَلٰی رَسُوْلِہِ الْکَرِیْمُ اَمَّا بَعْدُ

When a good Muslim reaches any age, he will still be considered as a student of knowledge. Hence, the purpose of this course, which consists of information regarding the worships in the month of Ramadhan and its important rulings, is that we attain the knowledge of the relevant rulings of this important month and act upon it. Also, so that this course becomes such a gateway to learning Islamic knowledge that it becomes the means of acting upon what we learn and takes us to paradise.

Ramadhan is a blissful season of good actions. In this month, the shaytaans (devils) are locked up and the Muslims are able to carry out their good actions with zeal and passion. It is essential to attain knowledge about the religion in order to act upon it.
Markaze Ahle Sunnah wal Jamma’ah has organized many different courses for this very reason, for example, sirate mustaqeem course, itikaaf course etc. and has also created a system of teaching and learning. This course is also linked to this chain.

May Allah ta ala make it a means of Sadqah Jaarriyah for me, respected teachers and all the helpers, members, lovers and readers of markaze.

آمین بجاہ النبي الکریم صلی اللہ علیه وسلم وعلی آله و أصحابه و ازواجه أجمعين
Wa salam in need of your duas
Muhamad Ilyas Ghuman
24th January 2021
10 Jamad uth Thaani 1442

Lesson 1

Welcoming رمضان:

Hazrat Muhammad صلى الله عليه وسلم used to wish for the month of Ramadhan from the month of Rajab and would make this Dua:

اَللّٰهُمَّ بَارِكْ لَنَا فِى رَجَبَ وشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ۔

شعب الايمان: 3534

"Oh Allah bless us in Rajab and Sha'baan and allow us to reach Ramadhan"

The Prophet صلى الله عليه وسلم used to welcome this blessed guest of Ramadhan two months prior. As soon as the last night of Sha'baan arrived, he (صلى الله عليه وسلم) used to gather his beloved companions and would mention to them the importance, benefit, specialities and the privileged status of Ramadhan.
Let's all come and start preparing for the welcoming of this guest. We should create a zeal for worship in our hearts. Become punctual in praying the daily duas and create a zeal for Ramadhan within our children and household.

The virtues of zakaat:

Zakaat is an obligatory (fardh) worship and a command of Allah. The main purpose of giving zakaat is the obedience of Allah, however it is Allah's bounty that when a person takes out zakaat, it becomes the source of blessings, increase and purity in their remaining wealth. This is why we should give zakaat with passion and enthusiasm.

Punishment for not giving zakaat:

In surah توبه (verse 34-35) Allah تعالٰی has mentioned a very severe punishment for those people who do not pay zakaat, which is a right of their wealth. These people are informed regarding the punishment in very strict words. Allah says:

وَ الَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُوْنَهَا فِىْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ

"And those who hoard gold and silver and do not spend it in the path of Allah (meaning they do not take out zakaat), then oh Prophet, inform them regarding a very painful punishment."

The Prophet (صلی اللہ علیه وسلم) has said that:

مَا خَالَطَتِ الصّدَقَةُ ـ أَوْ قَالَ: اَلزَّكَاةُ ـمَالاً إِلّا أَفْسَدَتْهُ

"When the amount of zakaat is available in your wealth (ie: the zakaat has not been given or the full zakaat has not been taken out, rather some zakaat has been taken out and some has been left) then that wealth is the cause corruption and destruction of a human."

Therefore, we should ensure that every single rupee (pound) is calculated accurately for the payment of zakat.

Nisaab (the minimum amount of wealth and possessions that a muslim has to have for him to be obligated to give zakat):

52.5 tolas (612.36 grams) of silver or 7.5 tolas (87.5 grams) of gold is known as Nisaab.

Saahib-e-Nisaab

A person that possesses 52.5 tolas (612.36 g) of silver or 7.5 tolas of gold (87.5 g) or money that is equivalent to either of those amounts (of gold and silver) or available stock trade, and a year has passed with it in their possession, then he is known as Saahib-e-Nisaab (a person that possesses nisaab)

Who is zakaat necessary upon?

Every sane and mature muslim who possesses an amount equivalent to 52.5 tolas of silver or 7.5 tolas of gold in cash, silver, gold or available stock trade then zakaat is wajib on them. If one only has gold then zakaat is necessary on 7. 5 tolas of the gold. If one has some cash, some stock trade and some silver or any two of the above and the total value of these items equal 52.5 tolas of silver, then zakaat is necessary.
The day an amount equivalent to the mentioned amount of nisaab comes into your possession is the day of zakaat for you. If you do not remember what day that was, then fix any date from the Islamic year and yearly calculate your zakat on that specific date. During the year, your wealth increasing and decreasing will not make a difference. On the specified date, zakaat will be waajib on whatever amount of wealth you have in your possession. It is fardh to give 1/40th or 2.5% of the total wealth in zakat.

Zakaat can be given in advance and can also be given later on. One should keep in mind that the date on which the zakat is calculated should not be changed. Zakat should be calculated on that date every year.

Zakaat is not obligatory for a child that is not mature (nabaligh). The minimum age for a girl to become mature is nine years and for a boy it is 12 years. After reaching this age, when the signs of maturity have appeared, they will be considered as mature (baaligh). If the signs of maturity have not appeared, then according to the lunar years (islamic calendar), after the age of 15, the boy /girl will be considered as baaligh (mature). If the signs of maturity have appeared before this age, then they will be considered as baaligh.

The conditions for zakat to be waajib:

The conditions for zakaat to be obligatory are mentioned below:

1. Islam
2. Maturity
3. Sanity
4. Nisaab

Every person's zakaat calculation is separate. The husband’s is separate, the wife's is seperate, mother’s is separate, daughter’s is separate…. Every person in the household has a different calculation of zakat. Zakaat is wajib upon whoever is saahib e nisaab.

The supplication for the sighting of the Ramadhan moon:

Whoever sees the Ramadhan moon should recite this dua:

اَللّٰهُمَّ اَهِلَّهٗ عَلَيْنَا بِالْيُمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ ولِمَا تُحِبُّ رَبِّيْ وَرَبُّکَ اللهُ۔

سنن الترمذی:3451

"O Allah, let this moon pass over us with blessings, Iman, safety, and in the belief of Islam. Grant us the ability to act on the actions that You love and Pleases You. (O moon) My Lord and Your Lord is Allah".

This supplication is proved to be recited at the sight of the moon for every new month.

Surah Faatihah:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡنَ ۙ﴿۱﴾ الرَّحۡمٰنِ الرَّحِيۡمِ ۙ﴿۲﴾ مٰلِکِ يَوۡمِ الدِّيۡنِ ؕ﴿۳﴾ اِيَّاکَ نَعۡبُدُ وَ اِيَّاکَ نَسۡتَعِيۡنُ ؕ﴿۴﴾

Translation:
“I begin in the name of Allah, the most merciful, the most compassionate. All praise is due to Allah, Lord of the worlds. The Entirely Merciful, the especially merciful. Sovereign of the Day of Recompense. It is You we worship and You we ask for help.”

Lesson 2

Welcoming رمضان:

When the blessed month of Ramadhan approaches, we should take into consideration the following things:

- Establish prayer in congregation (جماعت), give importance to nafl salah and quran recitation.
- Participate in the gatherings of the quran teachings of authentic scholars.
- Protect your tongue, eyes, heart, and all body parts from sins and bad thoughts.
- Maintain ties with family and friends.
- Give sadaqah and charity.
- Abstain from television, cables and social media as much as possible.
- Be compassionate to servants and family members. Reduce their burden of work.
- If you are capable, then perform umrah in the month of Ramadhan. The reward is equivalent to a haj.
- End all fighting amongst each other and hatred towards each other and for the sake of Allah's pleasure, forgive one another.
- Pray the full 20 rakaat of the sunnat prayer of taraweeh.
- Do itikaaf. If it is possible, do itikaaf in the presence of your shaikh. Women should fix a specific area of their house to do itikaaf.
- Do not spread things you hear and are not sure about.
- Only watch pages and videos of the channels and posts that are supervised by authentic scholars, also forward these posts and videos.

Who is entitled to receive zakat?

There are 8 categories of people on whom it is waajib to spend zakaat on.
Allah states:

اِنَّمَا الصَّدَقٰتُ لِلۡفُقَرَآءِ وَ الۡمَسٰكِيۡنِ وَ الۡعٰمِلِيۡنَ عَلَيۡهَا وَ الۡمُؤَلَّفَةِ قُلُوۡبُهُمۡ وَ فِى الرِّقَابِ وَ الۡغٰرِمِيۡنَ وَ فِىۡ سَبِيۡلِ اللّٰهِ وَ ابۡنِ السَّبِيۡلِ

التوبۃ:60

''Zakat expenditures are only for the poor and for the needy and for those employed to collect it and for bringing hearts together (for islam) and for freeing slaves and for those in debt and for the cause of Allah and for the traveler.''

The first and second category: فقراء and مساكين (the poor and the needy)

A فقير is a person who has nothing.
A مسكين is a person who has some wealth, however it is not sufficient to fulfill basic necessities.
Both of these types of people are eligible to be given zakaat.

The third category:عاملينِ زكوة

People who have been fixed to collect zakaat. Their wages can be given through the zakaat money.

The fourth category: مولفۃ القلوب

To make new muslims firm on Islam.

The fifth category: غلام (slaves)

To free a slave.

The sixth category: مقروض (a person in debt)

Zakat can be given to a person in debt in order for them to pay the debt back or for their other needs.

The seventh category: فی سبیل الله (for the cause of Allah)

The original meaning of فی سبیل الله is mujahedeen. In سبیل الله , that person is also included who gives his time fully in seeking islamic knowledge. One can provide him with pocket money, clothes, food, drink, a place to stay and books etc, as zakaat.

The eighth category: ابن سبیل (traveller)

This relates to a traveller. Meaning such a traveller whose essentials for the journey has finished, he can be helped through zakat in order fulfill his necessities or for him to reach his destination.

Zakaat on jewellery:

From the best time (ie from when Islam started) till present time, all the scholars, Fuqahaa (knowledgeable in jurisprudence) and Muhadditheen (those who are knowledgeable in hadith) all believe, according to the Quran and hadith, that zakat is waajib on the gold or silver jewellery that is in a woman’s use, if they are more than or equal to nisaab and a full year has passed on it.

In the general commands of the Quran and hadith, it mentions that zakat is waajib on gold and silver, regardless of it being in use or not.

Within these verses, it states the harsh punishments if we are lazy in paying zakaat. This is often found in many verses and hadiths.

وَ الَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُوْنَهَا فِىْ سَبِيْلِ اللهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ

سورۃ توبہ آیت 34

"And those people who hoard gold and silver and do not spend it in the path of allah (meaning they do not give zakaat) then inform them regarding a painful punishment."

This verse informs us regarding a painful punishment in general for not paying zakaat on gold and silver, whether it is jewellery that we use or for business/trading purposes.

Hazrat Asmaa bint Yazeed (R.A) narrates:

دَخَلْتُ أَنَا وَخَالَتِيْ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا أَسْوِرَةٌ مِنْ ذَهَبٍ فَقَالَ لَنَا أَتُعْطِيَانِ زَكَاتَهُ قَالَتْ فَقُلْنَا لَا قَالَ أَمَا تَخَافَانِ أَنْ يُسَوِّرَكُمَا اللهُ أَسْوِرَةً مِنْ نَارٍ أَدِّيَا زَكَاتَهُ۔

مسند احمد : 27614

" Me and my maternal aunt came to the Prophet (صلی اللہ علیہ وسلم) and we were wearing gold bangles. The Prophet (صلی اللہ علیہ وسلم) asked us, “Do you give zakaat for these?”
We replied: “No.”
The Prophet (صلی اللہ علیہ وسلم) said “Do you not fear that on the day of judgement that Allah gives you bangles of fire to wear because of these? Therefore, you should give zakaat for these bangles."

These evidences establish that zakat is also fardh on the jewellery that women use.

The supplication for any form of pain or difficulty:

If there is pain in any area of your body then place your hand on that area and recite bismillah three times. Then recite this prayer seven times:

أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

5867 : مسلم

“I seek the protection of Allah and with his power, from that evil which I am experiencing and fear”

سورة الفاتحہ

اِہۡدِ نَا الصِّرَاطَ الۡمُسۡتَقِیۡمَ ۙ﴿۵﴾ صِرَاطَ الَّذِیۡنَ اَنۡعَمۡتَ عَلَیۡہِمۡ ۙ۬ غَیۡرِ الۡمَغۡضُوۡبِ عَلَیۡہِمۡ وَ لَا
الضَّآلِّیۡنَ﴿۷﴾

"Guide us towards the right path, the path of those upon whom You have bestowed favour, not of those who have evoked (Your) anger or of those who are astray.”

Lesson 3

Sehri:

It is sunnat to do sehri. Seher is known as the last 6th part of the night. Delaying it is sunnat, however do not delay it so much that the time for the fajar azaan nears completely.

عن أَنَس بْن مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: تَسَحَّرُوْا فَإِنَّ فِي السَّحُوْرِ بَرَكَةً

بخاری: 1923

Narrated Hazrat Anas bin Malik: The Prophet said, “Take Suhur, as there is a blessing in it.”

Amount of food:

Do not eat so less that you feel weak throughout the day and do not eat so excessively that your stomach feels upset and you keep burping throughout the day.

Good and suitable foods:

Instead of eating foods high in spice, food that are fried or those that are high in ghee, one should have simple foods. One should use milk, yogurt and drink nabeez.

Intention:

وَبِصَوْمِ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

Because these words are not proven by hadeeth, that is why we can say any prayer with our tongue. We can make an intention at night, at sehri time and also during the day before Zawaal (the time when the sun reaches its highest point or zenith during the day). It is not necessary to make an intention with the tongue verbally. Niyaat is the name for the intention of the heart.

Zakaat on properties:

- There is no zakat on that land or house which is bought for the purpose of accommodation.
- Zakaat is not necessary on the value of a shop that is bought so that business will take place in it.
- When buying a property, if you have not made an intention to sell it or use it for accommodation, then there is no zakaat on it either.
- Whatever property you buy with the intention of trading, meaning you will sell it to earn profit, if all of the properties that are bought like this are equivalent to nisaab, then each year calculate the current value of each property. It is waajib, according to the sharee'ah, to then give 2.5% of the total value in zakaat.
- If you have given a property on rent, then no zakaat is necessary on its value. However, if the rent received is accumulated or the owner of the property is saahib e nisaab from before, or the total rent is more than or equal to 52.5 tolas of silver, then to pay zakaat on it is necessary yearly. If the rent is spent and is not accumulated in the savings, then zakaat is not necessary on that rent.
- Zakaat is also necessary upon a plot that is bought in installments with the intention of trading, whether ownership has been

granted or not. Then 2.5% of the current selling price has to be given in zakaat.

- Zakat is waajib on the current selling price of the plot file that was bought with the intention of trading.
- If a field for agriculture is bought with the intention of trading, then zakaat is waajib upon that as well. Whereas, if the field is bought for the intention of farming, then zakaat is not necessary upon that.

Who cannot be given zakaat:

- The zakaat money is not halal for the household of the Prophet (صلی اللہ علیہ وسلم). This includes: the family of Ali, Aqeel, Ja'far, Abbas and Haarith bin Abdul Muttalib (Radhiallahu anhum). Whoever is from the lineage of the five ancestors mentioned, then zakaat cannot be given to them. We should help them through another means.
- One must remember that the main meaning of this is that zakaat cannot be given to the family of the Prophet (صلی اللہ علیہ وسلم) i.e. Banu Hashim. Generally, it is famous that zakaat cannot be given to a Sayyad only. This is wrong. Besides the Sadat, the rest of the members of the family of the Prophet (صلی اللہ علیہ وسلم) can also not be given zakaat or waajib sadaqaat.
- If either the husband is from Bani Haashim or the wife, then the one who isn't from Bani Haashim can be given zakat. If the father is from Banu Haashim, then the children will also be classed as Banu Haashim. However, if the mother is from Banu Haashim and the father is not, then the children will also not be classed as Banu Haashim because in the lineage, the father is taken into consideration rather than the mother.

- It is not permissible to give zakaat to a kaafir (a disbeliever).
- NGO's and institutes that do not take into consideration the Islamic boundaries cannot be given zakat.
- A husband and wife cannot give zakaat to one another.
- It is not permissible to give zakaat to your ancestors, meaning your parents, paternal grandparents, maternal grandparents etc, and to the family of your children, meaning children, paternal grandchildren and maternal grandchildren. Besides these, zakaat can be given to other relatives.
- The money of zakat cannot be given in the mosque.
- It is not permissible to give zakat as part of the salary to servants that are eligible for zakat.

Who can be given zakaat:

Every Muslim who doesn’t have more than 52.5 tolas of silver or its equivalent value of gold, cash, trade goods or items for daily use, then he is eligible to be given zakaat and waajiba sadaqat.
Whoever zakaat money is given to, doesn’t need to be informed that it is zakaat. One is allowed to tell him/her that this is some money for you which you can use for your necessities.

The best person who is worthy of your zakaat:

Eligible (for zakat) relatives. There is double reward in this, for giving zakaat and for maintaining good ties.
Giving zakaat to an islamic school also has double reward. One for spreading and protecting the religion and the second for giving zakaat.

Debts in business:

Those debts that are for business or commercial purposes, for example debts that are taken to set up a factory or buy machinery, their ruling is that if through these debts zakatable items are bought, for example raw material, then zakaat is not necessary on that. Therefore, they will be subtracted from the total wealth of zakaat because the zakaat for this will have to be given either way. If zakatable items are not bought, such as machinery, buildings etc., then these debts will not be subtracted from the total Nisaab. Zakaat needs to be given on those debts. The details for totalling and subtracting is coming in the next lesson In sha Allah.

Long term debts:
Capitalists and big business people who acquire large amounts of money from banks as debt, the ruling of these business debts is that only the instalment that must be paid every year is subtracted from the real capital. The rest of the debt will not be subtracted from the wealth of nisaab, rather the rest of the total value will be calculated and zakat will be paid for it.
Similarly, if a person took out a long-term debt individually, then only the one current year's instalment (the year when zakaat is being calculated) will be subtracted from the zakatable assets. In the next years this amount will not be subtracted from the total amount.

The Dua for when leaving the house:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَی اللهِ لَا حَوْلَ وَلَا قُوَّةَ إِلاّ بِاللهِ

سنن ابی داؤد:5095

"In the name of Allah, I place my trust in Allah, and there is no might nor power except with Allah".

Whoever recites this dua, it is said to this person that this is sufficient for you. You have been saved and you have been guided. Shaytaan stays away from that person and says to the other shaytaan, what work do you have with such a person who has been guided, sufficed and protected.

آيت الكرس

اَللّٰهُ لَآ اِلٰـهَ اِلَّا ہُوَ ۚ اَلۡحَیُّ الۡقَیُّوۡمُ ۚ لَا تَاۡخُذُہٗ سِنَۃٌ وَّ لَا نَوۡمٌ ؕ لَہٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ ؕ مَنۡ ذَا
الَّذِیۡ یَشۡفَعُ عِنۡدَہٗۤ اِلَّا بِاِذۡنِہٖ ؕ یَعۡلَمُ مَا بَیۡنَ اَیۡدِیۡہِمۡ وَ مَا خَلۡفَہُمۡ ۚ وَ لَا یُحِیۡطُوۡنَ بِشَیۡءٍ مِّنۡ عِلۡمِہٖۤ اِلَّا بِمَا
شَآءَ ۚ وَسِعَ کُرۡسِیُّہُ السَّمٰوٰتِ وَ الۡاَرۡضَ ۚ وَ لَا یَـُٔوۡدُہٗ حِفۡظُہُمَا ۚ وَ ہُوَ الۡعَلِیُّ الۡعَظِیۡمُ ﴿۲۵۵﴾

“Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.”

Lesson 4

Iftari:

Breaking a fast is called Iftaari. Iftari should be done quickly as this is Sunnah. It is disliked to delay iftaari, it should be done as soon as its time arrives.

Best Foods:

It is a Sunnah to break one’s fast with dates. If dates are not available, then a person should break their fast with water. At the time of iftaari, instead of consuming fried and oily things, a person should try to have food that is simple and powerful. For example: fruit, fresh vegetables, food that contains less masala (spices), plain water, milk and slightly cold liquids. The reason for this is so that there is no deficiency in health during Taraweeh prayers and Night worship.

Masnoon prayers

At the time of breaking one’s fast, there are many different prayers narrated in the ahadith.

Hazrat Abu Hurairah (R.A) has narrated:

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا صَامَ، ثُمَّ أَفْطَرَ، قَالَ: اَللّٰهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

مصنف ابن ابی شیبہ: 9837

“When the Prophet (صلی اللہ علیہ وسلم) would fast and then do iftaar, he would pray this duaa: O Allah I fasted for you and am breaking my fast with your sustenance.”

Hazrat Abdullah bin Umar (R.A) has reported:

كَانَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ قَالَ: ذَهَبَ الظَّمَأُ وَ ابْتَلَّتِ الْعُرُوْقُ وَ ثَبَتَ الْأَجْرُ إِنْ شَاءَ اللهُ

شعب الایمان: 3902

“When the Prophet (صلی الله علیہ وسلم) would break his fast, he would pray this dua: The thirst has gone, the veins have been moistened and the reward has been fixed if Allah wills.”

When someone gives others food for iftar, then they should give this dua, like Hazrat Anas (R.A) has narrated:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ عِنْدَ أَهْلِ بَيْتٍ، قَالَ: أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَنَزَلَتْ عَلَيْكُمُ الْمَلاَئِكَةُ

مصنف ابن ابی شیبہ: 9838

“When the Prophet (صلی الله علیہ وسلم) would break his fast at someone else’s house, he would give them this duaa: May those who fast open their fast with you, may the pious eat your food and may the angels descend on you (bringing blessings).”

How To calculate Zakat:

Before calculating the zakat, understand the details regarding two things:

Number one: Wealth (which is capable of being given in zakat) and assets

Number two: Financial responsibilities, meaning the amount to be subtracted from wealth that is capable of being given in zakat.

Number one: Wealth (which is capable of being given in zakat) and assets:

- Gold and silver in any shape or form, regardless of what its purpose is. Note down their values after excluding any alloys and diamonds.
- The amount present in one's home or pocket.
- The amount present in one's bank account or locker.
- The current value of foreign currency.
- Prize bond (A Prize Bond is a lottery bond).
- The amount of money that has been saved up for a project, for Hajj, for the marriage of one's children etc.
- Money that has been deposited for guarantees or insurance policies.
  Note: having insurance is haraam, if someone has it they should immediately cancel it. Zakat is also waajib on money deposited in insurance policies.
- Debt which you have yet to collect.
- That amount which you have deposited in a committee (BC) but not received the committee money yet. (Note: The Committee System involves a group of people (*can range from 5-20*) coming together to form a "Committee" where each person contributes a certain amount of money towards a pool of funds in order to save money).
- That amount which you have given in advance for an item you haven't yet received.
- The amount given in investments, Mudharabah (a distinct type of partnership, wherein one partner provides the capital to an

entrepreneur) and Shirakat (joint ownership).

- The amount which you receive from shares, saving certificates, N.I.T units, N.D.F saving certificates, provident fund or the amount transferred from another institute with the choice of the owner.
- Trade stock, i.e. the current value of the stock that is in shops, warehouses and factories.
- The current value of the raw stocks that are in the shop, warehouse, and factory.
- The value of goods received in exchange for goods sold and the amount receivable for goods sold.
- The current price of any plot of land, house, flat, shop, or land which is bought with the intention of selling them.

For all the items mentioned above calculate their total value, then give that value the name ***A***.

Number 2: Financial responsibilities:

Meaning the amount that needs to be subtracted from wealth that is capable of being given in zakat.

- Payable debts i.e borrowed money.
- The amount that needs to be paid for borrowed items.
- The Mahr (dowry) of your wife which is still due.
- The remainder amount of the committee received from before, which you still need to pay.
- The wages of your employee which is due upon you to give until this date.
- Tax, the rent of a shop, house etc., utility bills etc. that is due on this date.
- The zakat from previous years which hasn't been paid.

Calculate the total value of all the items mentioned above (the ones that apply to you) and call that value ***B***.

Now subtract the financial responsibilities from the zakatable assets (those items capable of being zakat). In other words, subtract the value of ***B*** from the value of ***A***. Divide the result by 40. The result you have now obtained will be the full amount of zakat that is waajib (compulsory) upon you to pay.

For example, suppose the value of ***A*** is £2,000,000 and of ***B*** is £200,000.

Subtract £200,000 (***B***) from £2,000,000 (***A***) to give £1,800,000:
2,000,000 – 200,000 = **1,800,000**

Now, divide £1,800,000 by 40 to give £45,000:
1,800,000 ÷ 40 = **45,000**

So, £45,000 is the total amount of zakat that is waajib (compulsory) upon you. You can give this amount altogether, or you can give it little by little.

Remember:

- There is zakat on women's jewellery that are for personal use.
- There is no zakat on cars, houses and other items that are in use.
- There is zakat on that land which is bought with the intention of earning profit. There is no zakat on that land which is bought for the purpose of building a house.

The meaning of one year passing:

“The passing of a year on wealth” does not mean that a year has to pass on every pound or piece of wealth. The passing of a year means that the date on which you have wealth or reached Nisaab should be fixed. This date should be fixed according to the lunar calendar (according to moon phases). If you do not remember the date you reached Nisaab, then fix any date according to the lunar calendar. The next year, when that date arrives, calculate your zakat. During the year, money coming and going will not make a difference.

Suppose that last Ramadhan on the 10th you had 5 lakh rupees. One year had passed with that money being in your possession and the zakat had been given for it. It doesn’t matter if the amount of money in your possession has increased or decreased from the initial amount during that year up until Ramadhan. Now at this Ramadhan check the amount of money you have and pay zakah on that amount. E.g. you have 6 lakhs left after taking out any debt, so 2.5% of that amount needs to be paid in zakat.

Removing a misconception: Some people assume Rajab to be the month of giving zakah, whilst some assume it is Sha’ban and others assume it is Ramadhan and they give zakah only in that month, this is not correct. Whenever, according to the lunar calendar, you reach nisab, that is the date of giving zakat and that is the month of giving zakah. If you do not remember, then allocate a date and when it reoccurs the following year calculate zakah on that date

The second point to understand is that it is important to calculate zakat on that date. You can give it whenever you want, whether it is in

Ramadhan or outside of Ramadhan. One can either give it altogether or bit by bit, both ways are fine.

The dua for when one begins Wudhu:

بسْمِ اللهِ

سنن ابی داؤد:101

“I begin in the name of Allah.”

The dua during Wudhu:

اَللّٰهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ

عمل الیوم والیلۃ للنسائی:80

“O Allah! Grant me forgiveness for my sins and grant me expansion in my home and give me blessings in my livelihood.”

The duaa after Wudhu:

أَشْهَدُ أنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وأَشْهَدُ أَنَّ مُحمَّداً عَبْدُهُ ورَسُولُهُ . اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَوَّابِينَ وَاجْعَلْنيْ مِنَ الْمُتَطَهِّرِيْنَ

سنن الترمذی:55

“I bear witness that there is no God but Allah alone. He has no partner and I bear witness that indeed Muhammad (صلی اللہ علیہ وسلم) is his servant and Messenger. O Allah! Make me of those who are repentant and make me of those who are purified.”

سورة الفيل:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اَلَمۡ تَرَ کَيۡفَ فَعَلَ رَبُّکَ بِاَصۡحٰبِ الۡفِيۡلِؕ ﴿١﴾ اَلَمۡ يَجۡعَلۡ کَيۡدَهُمۡ فِیۡ تَضۡلِيۡلٍۙ ﴿٢﴾ وَّ اَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا
اَبَابِيۡلَۙ ﴿٣﴾ تَرۡمِيۡهِمۡ بِحِجَارَةٍ مِّنۡ سِجِّيۡلٍۙ ﴿٤﴾ فَجَعَلَهُمۡ کَعَصۡفٍ مَّاۡکُوۡلٍ ﴿٥﴾

“I begin in the name of Allah, the most merciful, the most compassionate. Have you not considered, (O Muhammad صلی الله علیہ وسلم), how your Lord dealt with the companions of the elephant? Did He not make their plan useless? And He sent against them birds in flocks. Striking them with stones of hard clay. And He made them like eaten straw”

Lesson 5

The three Ashrahs (ten days) of Ramdhan:

Hazrat Salmaan Farsi (R.A) has narrated from the Prophet (صلی الله علیہ وسلم):

وَهُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَأَوْسَطُهُ مَغْفِرَةٌ وَآخِرُهُ عِتْقٌ مِنَ النَّارِ

صحیح ابن خزیمۃ: 1887

“This is such a month that its first part is the mercy of Allah, the central part is forgiveness and the final part is freedom from the fire of hell.”

One should remember that there is no specific dua mentioned in the hadiths for these three Ashrahs. However, the pious predecessors of the religion have stated different duas appropriate for the three Ashrahs, for the convenience of the public and due to the special virtues and features of these Ashrahs.

In the first Ashrah:

يَاحَيُّ يَا قَيُّوْمُ بِرَحْمَتِکَ نَسْتَغِيْثُ
رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِيْنَ

In the second Ashrah:

أَسْتَغْفِرُ اللهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّأَتُوْبُ إِلَيْهِ
أَسْتَغْفِرُ اللهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَ أَتُوْبُ إِلَيْهِ
Or other words of Istighfaar (asking for forgiveness)

In the third Ashrah:

اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا
اَللّٰهُمَّ أَعْتِقْ رِقَابَنَا مِنَ النَّارِ

Shab-e-Qadr falls in the last ten days of Ramadhan. Hazrat Aisha (R.A) asked the Prophet (صلى الله عليہ وسلم): “If I find out which night Shab-e-Qadr falls on, then what duaa should I pray?” The Prophet (صلى الله عليہ وسلم) told her this duaa:

اَللّٰهُمَّ إِنَّکَ عَفُوٌّ تُحِبُّ الْعُفْوَ فَاْعْفُ عَنِّي

سنن ابن ماجۃ: 3850

“O Allah! You are the most forgiving, You love forgiving, so forgive me.”

Therefore, one should pray this dua during the whole of Ramadhan, as well as specifically in the last ten days.

Qadha and kafara (expiation): definition, difference and obligations

- Qadha means to keep a fast again. The Kafara of Ramadhan means to continuously keep fasts for two months without a break. If any fast is missed in these two months, then one has to start again from the beginning. If it is not possible to keep these fasts due to old age or continuous illness, one should feed sixty poor people two meals.
- If the qadha fasts are more than one then it is not necessary to

keep them one after the other, pausing in between is permissible.

- The qadha of a fast has to be kept by one self, no one else can be appointed to keep them.
- In the case where the fast of Ramadhan was broken intentionally, along with keeping the qadha of that fast, it is waajib to do kafarah for it as well. For the kafarah of one fast it is waajib to keep sixty continuous fasts. If one cannot keep the sixty fasts due to being unable to fast, then it is waajib to feed sixty poor people two meals.
- It is waajib to fast continuously for sixty days, without pauses, when completing a kafarah. If a person paused in the middle, even if they missed the fast for only a day, then it is still waajib to redo the fasts from the beginning. The previous fasts will not be taken into account.
- If a person paused in the middle of completing their kafarah due to illness, it is still waajib for them to start again.
- If a woman menstruates in the middle of completing kafarah, then the pause due to menstruating is forgiven. As soon as her menstruation finishes, she must keep the remainder of the fasts. For example, after keeping 20 fasts she started menstruating. Then after she finishes menstruating, if she only keeps 40 fasts, her kafarah will be fulfilled.
- If a pause occurs due to post-natal bleeding, then the kafarah fasts need to be redone.
- If more than one kafarah became obligatory on a person in one Ramadhan, then one kafarah is enough. However, qadha needs to be done for each of the fasts that were broken.
- Kafarah is only waajib when a person purposely breaks their Ramadhan fast after eating something that nourishes the body or

something in the form of medicine. If a person breaks their fast outside of the month of Ramadhan, then only qadha is waajib, not kafarah.

- If someone purposely breaks their Ramadhan fast, then it is waajib to keep sixty fasts for karafah, and one separate fast for the qadha.

The dua for seeing and eating the new fruit:

اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا

مسلم:3400

“O Allah! Bless our fruits and cities.”

سورة قريش:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ
لِاِيۡلٰفِ قُرَيۡشٍ ۙ﴿۱﴾ اٖلٰفِهِمۡ رِحۡلَةَ الشِّتَآءِ وَ الصَّيۡفِ ۚ﴿۲﴾ فَلۡيَعۡبُدُوۡا رَبَّ هٰذَا الۡبَيۡتِ ۙ﴿۳﴾ الَّذِىۡۤ اَطۡعَمَهُمۡ مِّنۡ جُوۡعٍ ۙ۬ وَّ اٰمَنَهُمۡ مِّنۡ خَوۡفٍ ﴿۴﴾

“I begin in the name of Allah, the most merciful, the most compassionate. For the accustomed security of the Quraysh. Their accustomed security in the caravan of winter and summer. Let them worship the Lord of this House. Who has fed them, saving them from hunger and made them safe, saving them from fear.”

Lesson 6

Worships in Ramadhan:

Ramadhan holds more virtue than the other months. In this month, the reward of a nafl is equal to the reward of a fardh and the reward of one fardh is equal to seventy faraidh.

Hazrat Salmaan Farsi (R.A) has narrated that the Prophet (صلی الله علیہ وسلم) has said:

أَيُّهَا النَّاسُ قَدْ أَظَلَّكُمْ شَهْرٌ عَظِيمٌ شَهْرٌ مُبَارَكٌ شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ جَعَلَ اللّٰهُ صِيَامَهٗ فَرِيْضَةً وَ قِيَامَ لَيْلِهٖ تَطَوُّعًا مَنْ تَقَرَّبَ فِيهِ بِخَصْلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ أَدَّىٰ فَرِيضَةً فِيْمَا سِوَاهُ وَمَنْ أَدَّىٰ فِيهِ فَرِيضَةً كَانَ كَمَنْ أَدَّىٰ سَبْعِينَ فَرِيضَةً فِيْمَا سِوَاهُ ۔

مشکوۃ المصابیح: 1964

"O people! A great month is coming to you. It is a blessed month. It has a night that is better than one thousand months. Allah has prescribed fasting during the month as fard (compulsory), and worship in its nights as something with reward. If anyone completed good deeds during the month to draw near Allah, then it will be equivalent to completing the fard (compulsory) acts in any other month. If anyone completes a fard (compulsory) act in this month then he will be like the one who has performed seventy fard (compulsory) acts in any other month."

Hazrat Aisha (R.A) has said:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ شَهْرُ رَمَضَانَ شَدَّ مِئْزَرَهُ، ثُمَّ لَمْ يَأْتِ فِرَاشَهٗ حَتّٰى يَنْسَلِخَ

شعب الایمان للبیہقی: 3624

"When the month of Ramadhan would approach, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) would tie his lower garment and then He (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) would not approach his bed until Ramadhan passed."

When the last ten days of Ramdhan would arrive then Hazrat Aisha (R.A) would say:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِى الْعَشْرِ الْأَوَاخِرِ مَا لاَ يَجْتَهِدُ فِى غَيْرِهَا

مسلم: 2845

"The amount the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) would try during the last ten days, he would not in the other days."

Since rewards increase by many times during Ramadhan, one should do as much worship as possible. Besides the faraidh, some nawafil should be offered consistently, moderately and calmly, In Sha Allah, there will be great benefits. This will be covered in detail in the coming lessons.

Intention for fasting

- It is most virtuous to make an intention for the fast of Ramadhan before true dawn (subah sadiq). If someone did not make the intention of fasting (in Ramadhan) before true dawn (subah sadiq) and made the intention after true dawn (subah sadiq), then if the person did not eat or drink anything, the intention of the fast is valid. One can make the intention of keeping the Ramadhan fast an hour before afternoon.

- It is essential that one makes an intention of fasting before true dawn for Qadha fasts, Nazar e Ghair Muayyin fasts (an oath a person has made regarding fasting which they have to fulfil but have not specified when) and kafarrah. If the intention is made after true dawn, it will not be counted according to sharee'ah.
- If a person has not made the intention before dawn to keep the fasts for: nafl, nazr muayyin and Ramadhan, then the intention can be made an hour before zenith (zawaal) time. Only on the condition that the person hasn't eaten or drank anything since true dawn.
  - It is not necessary to make the intention of fasting through the tongue. Intention (niyyah) means to make the intention from the heart. However, there is no problem in making the intention through the tongue. There is proof of this in a hadeeth

Things that do not break the fast:

- The fast is not broken from forgetfully eating or drinking. Even if a person forgetfully eats more than once.
- If a person is seen eating or drinking forgetfully, then if they are healthy and strong enough to keep a fast without pain and trouble, it is waajib to remind them of their fast. However, if they are not strong enough to fast without any trouble, then they shouldn't be reminded of their fast, let them eat.
- Swallowing spit, however much it is, doesn't break the fast.
- If a person properly gargles after eating paan, however the

redness from the spit doesn’t go away, there is no problem. The fast is valid.

- The fast doesn’t break if a person sniffs so hard that it went down their throat. In the same way, the fast doesn’t break from swallowing the resin of the mouth.
- If the blood is less than the saliva and the blood cannot be tasted in the throat then the fast is not broken.
- If a person tasted something with their tongue and immediately spit it out, then the fast doesn’t break. However, doing this for no reason is makrooh. If someone’s husband has a bad temper and it is feared that if the curry is not salted or seasoned properly, he will be angry, then there is permission in tasting the salt.
- It is makrooh (disliked) to chew something in the mouth and feed it to a child. However, there is permission if there is a great need and helplessness.
- It is permissible to clean the teeth with a miswaak, whether the miswaak is dry or wet. It is still not makrooh even if one can taste the miskwaak.
- The fast doesn’t break from giving blood, blood transfusions, injections and drips.
- The fast doesn’t break from applying make-up, cream and lotion.
- The fast doesn’t break from applying lipstick, however caution should be taken that the lipstick doesn’t enter the mouth.
- A fasting person getting a wet dream does not invalidate the fast.
- Istihadha is an illness, in this state one has to pray salah, likewise they also have to keep the fasts. If during the fast the blood of istihadhaa appears, it does not invalidate the fast.
- If medicine is applied at the place surrounding the anus and the medicine does not enter inside it, the fast is not broken.

- Applying balm does not break the fast, but abstain from inserting it in the nose.
- Sniffing flowers or any scents does not break the fast.
- It is permissible to wrap a wet cloth around the body or head in the state of fasting.
- Bleeding due to injuries to the nose, mouth, ears or due to haemorrhoids does not invalidate the fast
- It is permissible for a fasting person to floss their teeth, but one should keep in mind that the thread should not be flavoured. It is makrooh if the thread is flavoured.
- It is permissible for a fasting person to swim, but one has to be careful that water does not go in through the mouth or nostrils. If this does happen, then the fast will break and that individual will have to do qadha.
- A fasting person is allowed to remove unwanted hair as this does not affect the fast
- A covid test does not break the fast
- A covid vaccine, which is done through injection, does not break the fast.

The dua for entering the toilet:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

بخاری:6322

“O Allah! I seek refuge with you from all evil and evil doers.”
(This Dua should be read before entering the toilet)

The dua for exiting the toilet:

أَلْحَمْدُ لِلّٰهِ الَّذِيْ أَذْهَبَ عَنِّي الْأَذٰى وَعَافَانِيْ

سنن ابن ماجہ:301

“I seek Your pardon. Praise be to Allah who removed from me discomfort and gave me relief.”
(This Dua should be read after exiting)

سورة الماعون:

بِسۡمِ اللهِ الرَّحۡمٰنِ الرَّحِيۡمِ
اَرَءَيۡتَ الَّذِی يُكَذِّبُ بِالدِّيۡنِؕ﴿۱﴾ فَذٰلِكَ الَّذِیۡ يَدُعُّ الۡيَتِيۡمَ ۙ﴿۲﴾ وَ لَا يَحُضُّ عَلٰى طَعَامِ الۡمِسۡكِيۡنِؕ﴿۳﴾
فَوَيۡلٌ لِّلۡمُصَلِّيۡنَ ۙ﴿۴﴾ الَّذِيۡنَ هُمۡ عَنۡ صَلَاتِهِمۡ سَاهُوۡنَ ۙ﴿۵﴾ الَّذِيۡنَ هُمۡ يُرَآءُوۡنَ ۙ﴿۶﴾ وَ يَمۡنَعُوۡنَ الۡمَاعُوۡنَ
﴿۷﴾

“Have you seen him who denies the Requital? So, he is the same one who pushes away the orphan. And does not persuade (others) to feed the needy. So, woe to those performers of salah, who are neglectful of their salah, who (do good only to) show off, and refuse (to give even) small gifts.”

Lesson 7

Tahajjud:

One should make the salah of tahajjud a habit throughout their whole life. Otherwise one should at least try to perform this salah in any way during Ramadhan. Hazrat Abu Hurairah (R.A) has narrated that the Prophet (صلی اللہ علیہ وسلم) said:

اَفْضَلُ الصَّلَاۃِ بَعْدَالْفَرِیْضَۃِ صَلَاۃُ اللَّیْلِ

جامع الترمذی :440

“The salah of Tahajjud is the best salah after the fardh prayers.”

The time of Tahajjud

The time of Tahajjud commences after half the night has passed. The Sunnah method of performing this Salah is to sleep after praying Isha and then awaken to perform Tahajjud. If a person performs nawafil with the intention of Tahajjud after praying Isha, then he will also receive the reward of praying Tahajjud. Even though the best method is the first one.

The Rakats of Tahajjud:

The blessed habit of Rasulullah صلی اللہ علیہ وسلم in the amount of Rakats of Tahajjud differed. Four, six, eight up to ten Rakats have been reported. However, the usual blessed habit was 8 rakats of Tahajjud. Hadhrat Aisha Radhiyallahu Anha reports:

مَاكَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَزِيْدُفِىْ رَمَضَانَ وَلَافِىْ غَيْرِهٖ عَلٰى اِحْدٰى عَشَرَةَ رَكْعَةً۔

“The Prophet صلی اللہ علیہ وسلم never exceeded eleven rak`ats in Ramadan or in other months.” (8 rakats for Tahajjud and 3 rakats of Witr).

Cases in which the fast become invalid, but only Qadha is necessary, not Kaffarah:

- If a person forcefully put something in a fasting person’s mouth and it went down the throat, then the fast becomes invalid. Qadhaa will be waajib.
- One remembered he was in a fasting state, but when gargling he accidentally swallowed the water.
- The fast does not break if one vomits unintentionally, irrespective of the amount. However, if someone vomits intentionally and it was a mouthful, then the fast is broken. If it was less than that, then the fast will not break.
- A small amount of vomit came out, but it went back down the throat on its own, then the fast will not break. However, if the person swallows it intentionally, his fast will break.
- If someone vomited and he assumed that his fast was broken. If due to that, he intentionally eats and breaks his fast, then qadhaa is waajib, not kaffarah.
- The fast will break if a person had something stuck in their teeth and they swallowed it after removing it with their tongue, if that thing was more than or equal to the size of a chickpea. If it was smaller than that, then the fast will not break. If a person was to remove it from their mouth and then swallow it, then irrespective of the size, the fast will break.
- If a person swallowed blood that came from their teeth, then only

qadhaa is waajib if the quantity of blood was more than that of the saliva.

- Someone ate forgetfully, then assumed their fast had broken, and due to that they ate something on purpose, the fast will break, but Kaffarah is not waajib.
- If a person thought that Subah Saadiq (meaning the azaan for fajr) hadn't occurred yet and carried on having sehri, but then found out that they had eaten after subh saadiq, only qadhaa is waajib.
- A person thought that the sun had set due to it being cloudy or dusty and broke their fast, later they found out that the sun had not set yet. In the same way, if the time on the clocks are incorrect, or due to someone's mistake the azaan had been given earlier and so iftar was done earlier, in all of these cases qadhaa will still be compulsory.
- Breaking the fast intentionally outside of Ramadhan.
- Cleaning the teeth with toothpaste or tooth-powder is makrooh. If some of that goes down the throat, then the fast is broken and qadhaa is compulsory.
- If lying down next to one's wife or kissing her causes ejaculation then only qadhaa becomes waajib.
- Breaking one's fast is permissible if one has full belief that completing the fast will cause their illness to become severe or elongate the duration of their illness. Only qadhaa will be waajib.
- A fly went down the throat, or some smoke or dust went down the throat on its own. In such cases, the fast will not break. However, if one did this intentionally, the fast will break and qadhaa will be wajib.
- The fast will break if one burns incense or ood and sniffs it whilst having it close to them. Qadhaa will be waajib.
- Someone ate a pebble or piece of steel etc., meaning such a thing that is not eaten to nourish the body, neither is it medicinal, then

the fast is broken. Kaffarah is not waajib only Qadhaa is.

- Kaffarah only becomes waajib upon a fast breaking when the fast is broken in Ramadhan. Kaffarah does not become waajib upon a fast breaking outside of Ramadhan, in whatever way it is broken, even if it is the qadhaa fast of ramadhan.
- The use of an inhaler breaks the fast. Only qadhaa is waajib.
- If a medicine or something wet is applied on the inside of the anus then the fast breaks. Qadhaa is necessary.
- The fast breaks from masturbating and qadhaa will be waajib
- To get the enema procedure done breaks the fast. Qadhaa is necessary.

Duaa for entering the masjid:

اللّٰهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

مسلم: 1685

“O Allah! Open for me the doors of your mercy.”

Duaa for leaving the masjid:

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

مسلم : 1685

“O Allah! Verily I seek from your bounty.”

The sunnat method is to enter the masjid with the right foot first and exit with the left foot first.

سورة الكوثر:

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اِنَّآ اَعْطَيْنٰکَ الْکَوْثَرَؕ ﴿١﴾ فَصَلِّ لِرَبِّکَ وَ انْحَرْؕ ﴿٢﴾ اِنَّ شَانِئَکَ ہُوَ الْاَبْتَرُ ﴿٣﴾

“I begin in the name of Allah, the most merciful, the most compassionate. Indeed, We have granted you, (O Muhammad), al-Kawthar (the most abundant good). So pray to your Lord and sacrifice (to Him alone). Indeed, your enemy is the one cut off (from all good in this world and the Hereafter).”

Lesson 8

Ishraaq:

The time for ishraaq begins 15 minutes after the sun rises. Two or four rakaats are prayed, whose reward is equivalent to one hajj and umrah. It is narrated by Hazrat Anas (R.A) that:

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْفَجْرَفِىْ جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُاللهَ حَتّٰى تَطْلُعَ الشَّمْسُ ثُمَّ صَلّٰى رَكْعَتَيْنِ كَانَتْ لَہٗ كَاَجْرِحَجَّةٍ وَّ عُمْرَةٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَامَّةٍ تَامَّةٍ تَامَّةٍ۔

589: سنن الترمذی

“The Prophet Muhammad (صلی اللہ علیہ وسلم) said: "Whoever prays Fajr with congregation and then sits there for the remembrance of Allah until the sun rises, thereafter he prays 2 rakaats, for him is a reward of a full حج and عمره. The prophet (صلی اللہ علیہ وسلم) used the word “complete” three times.”

Hazrat Hasan Bin Ali (R.A) reports:

عَنْ حَسَنِ بْنِ عَلِيٍّ رَضِىَ اللهُ عَنْہُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْفَجْرَثُمَّ قَعَدَ فِىْ مَجْلِسِہٖ يَذْكُرُاللهَ عَزَّوَجَلَّ حَتّٰى تَطْلُعَ الشَّمْسُ ثُمَّ قَالَ فَصَلّٰى رَكْعَتَيْنِ حَرَّمَ اللهُ عَلَى النَّارِاَنْ تَلْفَحَہٗ اَوْتَطْعَمَہٗ۔

“The Prophet (صلی اللہ علیہ وسلم) said: "Whoever prays fajr and then sits in their place whilst remembering Allah until the sun has risen, then prays 2 rakaats, Allah will make it haraam for fire to burn or eat him."

Cases in which Qadha and Kaffarah are both necessary:

- Consuming anything that is used as food or medicine, on purpose, will make qadha and kaffarah both necessary.
- Intentionally having sexual intercourse in the state of fasting.
- Applying surma and thinking that the fast is broken, so then to eat and drink intentionally.
- Doing miswaak and then thinking that the fast is broken, so then to eat and drink intentionally.
- Backbiting and then thinking that the fast is broken, so then to eat and drink intentionally.
- If a husband forces his wife to have sexual intercourse and the wife isn't willing, then for the husband it is necessary to do qadha and kaffarah and for the wife only qadha is necessary. If at the beginning the wife is not willing, however after the entering of the private parts she becomes willing, then she still does not need to do kaffarah. Only qadha.
- If a woman breaks her fast thinking she will start her menstrual cycle today, however it did not start, then qadha and kaffarah is necessary.
- Within the state of fasting to have shisha or cigarrates break the fast. Qadha and kaffarah are both necessary.
- If you are consuming something in the state of fasting forgetfully, then when you remember or somebody reminds you, you should throw away the food in your mouth immediately. If after remembering or after being reminded you carry on eating the food that is in your mouth, the fast will break and both qadha and kaffarah will be necessary.

Fidya (compensation):

Any muslim man or woman who cannot fast due to old age or any permanent illness and this excuse is long term, then in this case, to feed one poor person in return for the fast is known as fidya. Allah تعالٰی has stated:

وَ عَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ

البقرة، 2: 184

“And those who have the strength, (still, they do not opt for fasting,) on them there is a fidyah (compensation), that is, the feeding of a poor person. Then whoever does good voluntarily, that is better for him.”

The difference between the fidyah (compensation) for kaffarah and for lack of strength:

The compensations for both are the same. There is no difference in the amount. There is a difference in the quantity, in the way that the fasts of Ramadhan are 30 and the fasts of kaffarah are 60. In both cases (not having strength and kaffarah) in return for each fast, one poor person has to be fed to their fill twice a day (morning and evening). Similarly, if besides feeding a poor person, a person wants to give a commodity or cash in return, then the kaffarah will be fulfilled. For example:

1. In return for each fast, 2 and a quarter kg of wheat
2. In return for each fast, 3 and a half kg of dates
3. In return for each fast, 3 and a half kg of barley
4. In return for each fast, 3 and a half kg of raisins

If Sadaqatul Fitr is given through something else besides raisins, dates, wheat and barley then the amount of this should be equivalent to any of the above-mentioned items.

Dua for when eating:

بِسْمِ اللهِ وَبَرَكَةِ اللهِ

المستدرک للحاکم:7166

"In the Name of Allah and with the blessings of Allah I begin (eating)."

If you remember in between then:

If you forget to recite bismillah in the beginning, then recite this dua:

بِسْمِ الله أَوَّلَہٗ وآخِرَهٗ

سنن ابی داؤد:3769

" In the Name of Allah, in the beginning, and the end."

Dua after eating:

اَلْحَمْدُ لِلهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

كنز العمال:18179

"All praise is for Allah who fed us and quenched our thirst and made us Muslims"

سورة الكافرون:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ
قُلۡ يٰۤاَيُّهَا الۡكٰفِرُوۡنَ ۙ﴿۱﴾ لَاۤ اَعۡبُدُ مَا تَعۡبُدُوۡنَ ۙ﴿۲﴾ وَ لَاۤ اَنۡتُمۡ عٰبِدُوۡنَ مَاۤ اَعۡبُدُ ۚ﴿۳﴾ وَ لَاۤ اَنَا عَابِدٌ مَّا
عَبَدۡتُّمۡ ۙ﴿۴﴾ وَ لَاۤ اَنۡتُمۡ عٰبِدُوۡنَ مَاۤ اَعۡبُدُ ؕ﴿۵﴾ لَكُمۡ دِيۡنُكُمۡ وَلِىَ دِيۡنِ ﴿۶﴾

"With the name of Allah, the All-Merciful, the Very-Merciful.
Say, “O disbelievers, I do not worship that which you worship. Nor do you worship the One whom I worship. And neither I am going to worship that which you have worshipped. Nor will you worship the One whom I worship. For you is your faith, and for me, my faith.”

Lesson 9

Chaasht:

The time of chaasht begins after sunrise and remains until zawal. However, it is more suitable to pray it after a quarter of the day has passed.
Hazrat Zaid Bin Arqam reports that the Prophet Muhammad (صلی اللہ علیہ وسلم) has said:

صَلٰوةُ الْاَوَّابِيْنَ حِيْنَ تَرْمَضُ الْفِصَالُ

1780: مسلم

"The time of chaasht begins from the time when the feet of the camel start melting due to the heat."

In this hadith, we also understand that salaat-e-duha (chaasht) is also known as salaat-e-awabeen.

Amount of rakaats for chaasht namaz:

The minimum of chaasht is two rakaats and the maximum is 12 rakaats. In the hadeeth of Hazrat Abu Dardaa (R.A) 2 to 12 rakaats are mentioned.
3419: مجمع الزوائد للهيثمی

Hazrat Aisha (R.A) has mentioned:

كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى الضُّحٰى اَرْبَعًاوَيَزِيْدُ مَاشَاَءَ اللهُ۔

1663: مسلم

“The Prophet (صلى الله عليہ وسلم) generally used to pray 4 rakaats of chaasht and sometimes more than that. Whatever Allah willed.”

Eating and drinking during azaan:

Eating and drinking during fajr azaan breaks the fast. In present times, a hundred percent of all azaans are given when sehri time finishes.
The quran has mentioned the limit of eating and drinking at sehri time with these words:

وَ كُلُوۡا وَ اشۡرَبُوۡا حَتّٰى يَتَبَيَّنَ لَكُمُ الۡخَيۡطُ الۡاَبۡيَضُ مِنَ الۡخَيۡطِ الۡاَسۡوَدِ مِنَ الۡفَجۡرِ

البقرة:187

“And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night),”

This verse clearly states that eating after subah saadiq (true dawn) will break the fast.

Hazrat Ibn Umar (R.A) narrates that:

كَانَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُؤَذِّنَانِ بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ الْأَعْمَى، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ

صحيح مسلم كتاب الصيام رقم 1092

"The Prophet (صلى الله عليہ وسلم) had two Muazzins (people giving azaan).

Hazrat Bilal (R.A) and Hazrat Abdullah Ibn Umme Maktoom (R.A), who was blind. So the Prophet (صلی اللہ علیہ وسلم) said " Bilaal (R.A) gives azaan at night, so eat and drink until Abdullah Ibn Umme Maktoom (R.A) gives azaan.”

The azaan of Hazrat Bilal (R.A) would be before the rising of true dawn (subh saadiq) and Hazrat Abdullah Ibn Umme Maktoom (R.A) would give azaan when sehri time finished. Therefore, after fajr, eating and drinking was prohibited. As soon as true Fajr starts, Fajr salah begins and sehri time ends. Generally, all the people who do azaan usually give azaan after Fajr rises. Therefore, as soon as azaan starts, it is necessary to stop eating and drinking. If after azaan, somebody carries on eating, then their fast will not be counted. Keep in mind that sehri time finishing is based on time, not when the azaan is given.

Removing a misconception:

Many people say that there is no harm in eating and drinking during azaan. They present this narration as proof:

إِذَا سَمِعَ أَحَدُكُمُ النِّدَاءَ وَالْإِنَاءُ عَلَى يَدِهِ، فَلَا يَضَعْهُ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْهُ۔

المستدرک علی الصحیحین: 1552

Remember that this hadeeth is regarding the azaan of Tahajjud. As we understand from the above-mentioned narration, Hazrat Bilal (R.A) gave azaan, before the finishing time of sehri, for Tahajjud. Because Hazrat Abdullah Ibn Umme Maktoom (R.A) used to give azaan at the start of Fajr time, that is why eating and drinking became forbidden at the time of azaan.

The fast of a traveller, ill person and an expectant woman:

- It is permissible for a traveller to not fast during travel. This is only when he is a traveller at the time of Sehri. If one is intending to travel during the day and at Sehri time the person is not a traveller, then it is necessary to keep the fast.
- If the journey is not difficult, then one should strive to keep the fast. The virtue of Ramadhan is not found in any other month.
- If by fasting there is a possibility of the illness becoming severe, then it is permissible to abandon the fast. After becoming healthy, the qadha should be kept. The qadha needs to be kept for however many fasts are missed.
- In the state of fasting, if one becomes ill or receives injuries from an accident, then it is permissible, rather better, to break the fast. The qadha can be kept later, there is no sin.
- If there is a risk of an expectant mother or her unborn child to be at harm by fasting, then they should not fast. They can keep qadha later.
- If there is a fear that the fasting of a breastfeeding woman will cause harm to the child due to lack of milk, then she should not fast. She can keep qadha later.

Cases in which there is leeway in missing the fast:

- Travelling for 77 km or more
- Pregnancy
- Breastfeeding
- Illness
- Very old age
- Jihad

Duaa for looking in the mirror:

اَللّٰهُمَّ حَسَّنْتَ خَلْقِىْ فَحَسِّنْ خُلُقِىْ

" Oh Allah you have beautified my face, beautify my character as well."

سورة النصر:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ
اِذَا جَآءَ نَصْرُ اللهِ وَ الْفَتْحُ ۙ﴿١﴾ وَ رَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِىْ دِيْنِ اللهِ اَفْوَاجًا ۙ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّکَ وَ
اسْتَغْفِرْهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ﴿٣﴾

“When comes the Help of Allah (to you, O Muhammad (صلى الله عليه وسلم) against your enemies) and the conquest (of Makkah). And you see that the people enter Allah’s religion (Islam) in crowds. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.”

Lesson 10

Awabeen:

After Maghrib salah, six rakaats are prayed which are known as Salat-Ul-Awabeen. It is narrated by Abu Huraira (R.A) that:

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى بَعْدَالْمَغْرَبِ سِتَّ رَكْعَاتٍ لَمْ يَتَكَلَّمْ فِيْمَابَيْنَهُنَّ بِسُوْءٍ
عُدِلْنَ لَہٗ بِعِبَادَةِ ثِنْتَیْ عَشَرَةَ سَنَۃً۔

437: سنن الترمذی

“The prophet (صلی الله علیہ وسلم) said: “Whoever prays six rakaats after Maghrib and they don’t commit anything bad in between, then they get the reward of 12 years of worship.”

It is narrated by Ibn Abbas (R.A) that:

اِنَّ الْمَلَا ئِكَۃَ لَتَحُفُّ بِالَّذِيْنَ يُصَلُّوْنَ بَيْنَ الْمَغْرِبِ اِلَى الْعِشَاء وَهِیَ صَلَاةُ الْاَوَّابِيْنَ۔

891: شرح السنۃ للبغوی

"Angels encompass those people who read salah between Maghrib and Esha and that is the salah of Awabeen.”

Blood, injection, drips and inhalers during fasts:

Giving blood:

If an ill person needs to give blood during a fast, then it is permissible to give blood, the fast will not break. However, it is makrooh to give so much blood that one becomes weak and unable to complete their fast.

Blood transfusions:

If a person needs a blood transfusion during a fast, then one can do so, the fast will not break.

Giving a sample:

In the state of fasting, it is permissible to give a blood sample for tests to be carried out on it.

Getting an injection:

It is permissible to get an injection during fasting. The fast will not break. An injection can also be administered into the muscles and veins.

An injection for strength:

Whether an injection is for an illness or for strength, the fast will not break. Although, without a need, not considering the fast and to receive an injection only for strength, is makrooh. (disliked). There will be a lack of reward for the fast.

Drip:

An ill person can get put on a drip in the state of fasting and different types of injections can be added to it. However, it is makrooh to get put on a drip if it is not needed and only to get rid of weakness and to gain strength.

Using an inhaler when fasting:

For a patient with breathing difficulties and for an asthma patient, using an inhaler during a fast will break the fast. This is because an inhaler contains medicine which goes down the throat when it is pumped. The fast will break due to the medicine entering the throat and qadha will become necessary. That is why these individuals should keep a fast without using an inhaler and if that is not possible, they should make up for the missed fasts later.

Different Masaail of fasting:

If for some reason ghusl (bath) became wajib upon someone and there isn’t enough time for sehri, then one should quickly wash their hands and face or do wudhu, then keep their fast. The fast will be valid. Later on, before salah one should quickly complete their ghusl.

Suffering from abscess does not break the fast of a person because the puss that is created in the person’s mouth is less in amount compared to their saliva and it is not possible either to stay away from it. If the puss overpowers the saliva and goes down the throat, then the fast will break, in the same way that the fast would break if blood exits the mouth in an amount that is overpowering the saliva and as it goes down the throat. If it doesn’t enter through the throat or the amount is less, then the fast will not break.

If a person suffering from a cold uses such a medicine when fasting that is powder or liquid, then the fast will break and qadha will be mandatory. If one uses the medicine as a fragrance, then the fast does not break. However, this is against cautiousness.

When a few tears enter a fasting person's mouth, such as one or two drops, the fast does not break. If there are many tears gathered and they have entered down the throat, then the fast will break.

After gargling, a little bit of wetness remains still in the mouth, swallowing this will not break the fast, but there is precaution in spitting once after gargling.

The Dua for removing troubles and difficulty:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ
القصص: 24

“My Lord! Truly, I am in need of whatever good that You bestow on me!”

سورة اللهب:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ
تَبَّتْ يَدَآ اَبِىْ لَهَبٍ وَّ تَبَّ ؕ﴿۱﴾ مَآ اَغْنٰى عَنْهُ مَالُهٗ وَ مَا كَسَبَ ؕ﴿۲﴾ سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۚۖ﴿۳﴾ وَّ
امْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۚ﴿۴﴾ فِىْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ﴿۵﴾

"I begin in the name of Allah the most Merciful, the most compassionate. Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet (صلى الله عليه وسلم), or use to slander him). In her neck is a twisted rope of Masad (palm fibre).

Lesson 11

Forbidden times:

There are 3 times in which it is forbidden to pray any type of salah, whether it is a fardh namaaz, nafl, waajib or a sajdah tilawat:

- Sunrise
- Zawaal
- Sunset

Disliked (makrooh) times:

These are the times in which one is not allowed to pray Nafl, but is allowed to pray their qadhaa salah. From the time of Fajr azaan (call to prayer) until sunrise and from after praying the fardh of Asr until sunset. Nafl cannot be prayed in these times. Waajib salah, for example qadha salah, can be prayed. Janazah and sajdah tilawat can also be prayed.

Taraweeh:

Taraweeh is a sunnat muakkidah. Meaning a person leaving this out without a reason is sinful.

Taraweeh is 20 rakat:

It is narrated from Hazrat Ibn Abbas (R.A):

أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالْوِتْرَ

“That the prophet (صلى الله عليه وسلم) would pray 20 rakats of taraweeh and his witr in Ramadhan.”

The taraweeh has been prayed as 20 rakats by the prophet (صلی اللہ علیہ وسلم), the khulafaae Raashideen and in the 1400 years of the history of the Ummah. The impression that Hazrat Umar (R.A) started the 20 rakat taraweeh is wrong. Rather, 20 rakats were prayed before him as well.

The actions that started during the time of Hazrat Umar (R.A):

- Praying taraweeh consistently in jammat.
- Praying taraweeh in each masjid.
- Praying taraweeh for the full month.
- Completing the recitation of the Quran (in taraweeh).

In accordance with the narration of the Prophet (صلی اللہ علیہ وسلم), it is also important to act upon the sunnat of the Khulafaae Raashideen.

The difference between Taraweeh and Tahajjud:

The salah of Taraweeh and Tahajjud are separate salahs (prayers). Taraweeh is called Qiyaame Ramadhan (the standing in Ramadhan) and Tahajjud is called Qiyaamul layl (the standing at night). The Prophet (صلی اللہ علیہ وسلم) only prayed Taraweeh 3 times with jamat in madeenah munawwarah in his whole life, then, expressing the fear that it could become fardh on the ummah, he stopped praying taraweeh with jamaat. However, tahajjud stopped being fardh before that in Makkah.

Looking inside the quran whilst praying taraweeh:

It is not permissible to look inside the quran and recite in taraweeh.

Hazrat Abdullah ibn Abbas (r.a) has said:

نَهَانَا أَمِيْرُ الْمُؤْمِنِيْنَ عُمَرُ رَضِيَ اللهُ عَنْهُ أَنْ نَؤُمَّ النَّاسَ فِي الْمُصْحَفِ

كتاب المصاحف لابن ابى داؤد: 747

“Ameerul mu’mineen Hazrat Umar (r.a) forbade us to recite the quran looking inside, whilst being the Imam.”

Prayer lead by someone who has not reached the age of puberty:

It is not allowed to read taraweeh prayers behind a child who has not reached the age of puberty. Hadhrat Abdullah ibn abbas radhiyallaho anho has said:

نَهَانَا أَمِيْرُ الْمُؤْمِنِيْنَ عُمَرُ رَضِيَ اللهُ عَنْهُ أَنْ نَؤُمَّ النَّاسَ فِي الْمُصْحَفِ، وَنَهَانَا أَنْ يَؤُمَّنَاإِلَّا الْمُحْتَلِمُ

“Ameerul mu’mineen Hazrat Umar (r.a) forbade us to recite the quran looking inside, whilst being the Imam. He also commanded us to have the mature (baaligh) lead the prayer.”

Wage of Taraweeh, giving gifts to the Imam.

It is not allowed to appoint a wage for leading taraweeh prayers. If a Hafidh of the quran leads taraweeh for the pleasure of allah, a wage should not be appointed, but rather the people reading behind him should do his Khimat (help him) and give gifts etc. Receivng this is permissible, rather one should try to give gifts in this situation as much as possible.

The tasbeeh of taraweeh

After every four rakats of taraweeh, a person has the option to either: recite tasbeeh, recite thana (praise) or to remain silent and wait for the next rakaat. During this time, any tasbeeh can be recited. The tasbeeh that is usually prayed nowadays can also be recited, on the condition that one does not deem it necessary to only recite that tasbeeh.

The dua for cure from all types of illnesses:

اَللّٰهُمَّ رَبَّ النَّاسِ أَذْهِب الْبَأسَ وَاشْفِ أَنْتَ الشَّافي لا شِفَاءَ إِلَّاشِفَاؤُكَ شِفاءً لا يُغَادِرُ سَقَمًا

بخاری:5742

“O Allah, the lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailments.”

سورة الاخلاص:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ
قُلۡ ہُوَ اللّٰہُ اَحَدٌ ﴿۱﴾ اَللّٰہُ الصَّمَدُ ۚ﴿۲﴾ لَمۡ یَلِدۡ ۬ۙ وَ لَمۡ یُوۡلَدۡ ۙ﴿۳﴾ وَ لَمۡ یَکُنۡ لَّہٗ کُفُوًا اَحَدٌ ﴿۴﴾

“I begin in the name of Allah, the most merciful, the most compassionate. Say (O Muhammad (صلى الله عليہ وسلم): “He is Allah, (the) One. The Self-Sufficient Master. He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.”

Lesson 12

Salaat ut Tasbeeh:

Salat ut Tasbeeh holds a lot of importance. It has 4 rakats with one salaam. In each rakat, سُبْحَانَ اللهِ وَالْحَمْد لِلهِ وَلَا اِلٰہَ اِلَّا اللهُ وَاللهُ اَکْبَرُ, is prayed 75 times.

Hazrat Abdullah Bin Abbas (R.A) has narrated:

اَنَّ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ رَضِیَ اللهُ عَنْہُ یَاعَبَّاسُ! یَاعَمَّاہ!
اَلاَاُعْطِیْکَ اَلاَاَمْنَحُکَ اَلاَاَحْبُوْکَ اَلاَاَفْعَلُ بِکَ عَشْرَ خِصَالٍ اِذَااَنْتَ فَعَلْتَ ذٰلِکَ غَفَرَاللهُ لَکَ ذَنْبَکَ
اَوَّلَہٗ وَاٰخِرَہٗ قَدِیْمَہٗ وَ حَدِیْثَہٗ خَطَاَہٗ وَعَمَدَہٗ صَغِیْرَہٗ وَکَبِیْرَہٗ سِرَّہٗ وَعَلَانِیَتَہٗ عَشْرَخِصَالٍ اَنْ تُّصَلِّیَ
اَرْبَعَ رَکَعَاتٍ تَقْرَئُ فِیْ کُلِّ رَکْعَۃٍ فَاتِحَۃَالْکِتَابِ وَسُوْرَۃً فَاِذَا فَرَغْتَ مِنَ الْقِرَاءَۃِ فِیْ اَوَّلِ رَکْعَۃٍ
وَاَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللهِ وَالْحَمْدُلِلّٰهِ وَلَااِلٰہَ اِلَّااللهُ وَاللهُ اَکْبَرُخَمْسَ عَشَرَۃَ مَرَّۃً ثُمَّ تَرْکَعُ
فَتَقُوْلُهَاوَاَنْتَ رَاکِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَاْسَکَ مِنَ الرُّکُوْعِ فَتَقُوْلُهَاعَشْرًا ثُمَّ تَهْوِیْ سَاجِدًا فَتَقُوْلُهَاوَاَنْتَ
سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَاْسَکَ مِنَ السُّجُوْدِ فَتَقُوْلُهَاعَشْرًا ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَرْفَعُ رَاسَکَ
فَتَقُوْلُهَاعَشْرًا فَذَلِکَ خَمْسٌ وَّسَبْعُوْنَ فِیْ کُلِّ رَکْعَۃٍ تَفْعَلُ ذٰلِکَ فِیْ اَرْبَعِ رَکْعَاتٍ اِنِ اسْتَطَعْتَ اَنْ
تُصَلِّیَهَافِیْ کُلِّ یَوْمٍ مَرَّۃً فَافْعَلْ فَاِنْ لَمْ تَفْعَلْ فَفِیْ کُلِّ جُمُعَۃٍ مَرَّۃً فَاِنْ لَمْ تَفْعَلْ فَفِیْ کُلِّ شَهْرٍمَرَّۃً فَاِنْ
لَمْ تَفْعَلْ فَفِیْ کُلِّ سَنَۃٍ مَرَّۃً فَاِنْ لَمْ تَفْعَلْ فَفِیْ عُمْرِکَ مَرَّۃً۔

1297: سنن ابی داؤد

"The Messenger of Allah (ﷺ) said to al-Abbas ibn Abdul Muttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open.
These are the ten things: you should pray four rak'ahs, reciting in each one Fatihat al-Kitab (Surah Faatihah) and a surah. When you finish the

recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs.
If you can observe it once daily, do so; if not, then once weekly (every Friday); if not, then once a month; if not, then once a year; if not, then once in your lifetime"

Masaail:

- If one has forgotten to pray the tasbeeh in one of the actions of salah, then they should pray it in another action, such as during Qiyaam, Ruku' or Sajdah. One should not pray it during Qawmah or Jalsa.
- The best way to count the tasbeeh is to press the finger down slightly after praying one tasbeeh. Sajdah Sahwa does not become waajib from counting the tasbeeh.
- Salat ut tasbeeh can only be prayed in the times when nawaafil can be prayed.
- Like the other nafl prayers, salat ut tasbeeh should be prayed alone, not with jamaat.

Witr is waajib:

Hazrat Abdullah bin Bareerah narrated from his father (R.A):

سَمِعْتُ رَسُولَ اللَّهِ ۔ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا۔

1419: سنن ابی داود

“I heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say: “The prayer of Witr is truth, whoever does not pray witr, he is not from among us. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said this 3 times.”

Witr is 3 rakats:

Hazrat Aisha (R.A) has narrated:

ثُمَّ اَوْتَرَ بِثَلَاثٍ لَا يَفْصِلُ فِيهِنَّ

25223: مسند امام احمد

“The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered 3 rakats of Witr. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not separate them with a salaam (meaning He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not do salaam at the second rakat.)”

Dua-e-qunoot

There are different versions of dua-e-qunoot in the hadith kitabs:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: عَلَّمَنَا ابْنُ مَسْعُودٍ أَنْ نَقْرَأَ فِي الْقُنُوتِ:
اَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلاَ نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعٰى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ الْجِدَّ بِالْكُفَّارِ مُلْحِقٌ

6965:مصنف ابن ابی شیبہ

عَنِ الْحَسَنِ يَقُوْلُ الْقُنُوْتُ فِي الْوِتْرِ وَالصُّبْحِ
اَللّٰهُمَّ إِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ وَنُؤْمِنُ بِكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ
اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعٰى وَنَحْفِدُ نَرْجُوْ رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ الْجَدِّ إِنَّ
عَذَابَكَ الْجَدِّ بِالْكُفَّارِ مُلْحِقْ

مصنف عبد الرزاق: 4982

The outcome and common words of the dua are as such:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُکَ وَ نَسْتَغْفِرُکَ وَنُومِنُ بِکَ وَنَتَوَکَّلُ عَلَيْکَ وَنُثْنِیْ عَلَيْکَ الْخَيْرَ وَنَشْکُرُکَ وَلَا
نَکْفُرُکَ ونَخْلَعُ وَنَتْرُکُ مَنْ يَّفْجُرُکَ اَللّٰهُمَّ اِيَّاکَ نَعْبُدُ وَلَکَ نُصَلِّیْ وَنَسْجُدُ وَ اِلَيْکَ نَسْعٰی وَنَحْفِدُ
وَنَرْجُو رَحْمَتَکَ وَنَخْشٰی عَذَابَکَ اِنَّ عَذَابَکَ بَالْکُفَّارِ مُلْحِقٌ۔

Other than these words, one is allowed to pray the versions narrated in the other hadith.

Dua-e-qunoot should be prayed before the ruku':

Dua-e-qunoot is prayed before the Ruku' in the third rakat of Witr salah and this is the usual throughout the year.
Hazrat Ubay bin Ka'ab (R.A) has narrated:

اَنَّ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ کَانَ يُوْتِرُ بِثَلَاثِ رَکْعَاتٍ کَانَ يَقْرَءُ فِی الْاُوْلٰی بِسَبِّحِ اسْمَ
رَبِّکَ الْاَعْلٰی وَفِی الثَّانِيَۃِ بِقُلْ يَا اَيُّهَا الْکَافِرُوْنَ، وَفِی الثَّالِثَۃِ بِقُلْ ہُوَ اللهُ اَحَدٌوَيَقْنُتُ قَبْلَ الرُّکُوْعِ۔

سنن نسائی: 1699

"The Prophet (صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ) would pray three rakats of Witr salah. In the first rakat, he (صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ) would recite سبح اسم ربک الاعلیٰ, in the second قل یا ایها الکافرون and in the third قل ہو الله احد. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would recite dua-e-qunoot before ruku'."

The sunnat dam (to pray and blow on someone) to pray on every ill person:

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عيْنِ حَاسِدٍ اللهُ يَشْفِيك بِسْمِ اللهِ أَرْقِيكَ

5829: مسلم

"With the Name of Allah, I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you."

سورة الفلق:

بِسۡمِ اللهِ الرَّحۡمٰنِ الرَّحِيۡمِ
قُلۡ اَعُوۡذُ بِرَبِّ الۡفَلَقِ ۙ﴿١﴾ مِنۡ شَرِّ مَا خَلَقَ ۙ﴿٢﴾ وَ مِنۡ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ﴿٣﴾ وَ مِنۡ شَرِّ النَّفّٰثٰتِ فِى الۡعُقَدِ ۙ﴿٤﴾ وَ مِنۡ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

Say: "I seek refuge with (Allah) the Lord of the daybreak. From the evil of what He has created; And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). And from the evil of the witchcrafts when they blow in the knots. And from the evil of the envier when he envies."

Lesson 13

Reciting the Quran:

The Holy Quran has a special connection to Ramadhan. The Quran was revealed in this blessed month. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) always completed Dor of the Quran (listening and praying to) with Jibraeel (A.S) in this month.
Abu Amamatul Baahli (R.A) has narrated that the Prophet (صلى الله عليه وسلم) has said:

إِقْرَؤُا الْقُرْآنَ فَإِنَّہٗ یَأْتِیْ یَوْمَ الْقِیَامَۃِ شَفِیْعًا لِأَصْحَابِہٖ۔

مسلم: 1910

“Recite the Quran because it will intercede for the one who prays it.”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has said that the most beloved action in the sight of Allah is the one that is done consistently, even if it is done in small amounts.
For your ease, below is a table that shows how much Quran can be recited in order to achieve a certain amount of completions:

Time	Amount	In 30 days
30 mins (half an hour) daily	1 parah (chapter)	1 complete Quran
60 mins (an hour) daily	2 parahs	2 complete Quran
90 mins (one and a half hours) daily	3 parahs	3 complete Quran
120 mins (2 hours) daily	4 parahs	4 complete Quran and 8 parahs
150 mins (2 and a half hours)	5 parahs	6 complete Quran

daily		

More completions can be done if one recites consistently

Types of Sadaqah:

Sadaqah has countless virtues:

- It cools down the anger of allah,
- It prevents a bad death
- Due to it, there is barkah (blessings) in one’s age and rizq (sustenance)

There are 3 types of sadaqah:

- Fardh
- Waajib
- Nafl

The meaning of Fardh Sadaqah is Zakaat. Sadaqat-e-Waajibah are those sadaqaat that the sharee’ah has fixed or a person has made giving that sadaqah mandatory upon themselves. For example, making a vow through the tongue.

Nafl sadaqah are those sadaqah that a person gives for no particular reason. It is not a fixed sadaqah from the sharee’ah, nor did that person make it mandatory upon themselves.

The ruling of Nafl Sadaqah is that anyone can consume it and it can be given to anyone. There is no difference between the rich and poor in nafl sadaqah, even though the virtue is in giving sadaqah to the poor.

Sadaqah Waajibah can only be given to people that can be given zakat. We have already read the details of this in the previous lesson about zakat.

Sadaqa-tul-fitr

Sadaqah fitr is from the waajib sadaqaat.

The nisaab of Sadaqatul Fitr:

If a man or woman has 7.5 tola of gold or 52.5 tola of silver or if any one, all or some of the following are equal to the value of 52.5 tola silver: cash, trade goods, or goods that exceeds one’s needs, then it is waajib on such a man or woman to pay sadaqatul fitr.

One should remember that items that are not a necessity, but are simply for appearance and display, or items that are placed in the house, but haven’t been in use for a full year, are still counted in nisaab.

The time of paying Sadaqatul Fitr:

The original time when Sadaqatul Fitr should be paid is on the day of Eid ul fitr, before the Eid namaaz. However, it can also be paid any time towards the end of Ramadhan. It is better that Sadaqatul Fitr is paid in ramadhan so that poor people can fulfil their needs.
Hazrat Abdullah Bin Abbas (R.A) has said:

إِنَّ مِنَ السُّنَّةِ أَنْ تُخْرِجَ صَدَقَةَ الْفِطْرِ قَبْلَ الصَّلاَة، وَلَا تَخْرُجَ حَتّٰى تَطْعَمَ

5630:مصنف ابن ابی شیبہ

“It is sunnah to pay sadaqatul fitr before the Eid namaaz and it is also sunnah to eat something before going for the eid salah.”

The amount of Sadaqatul Fitr:

The hadiths mention 4 types of things through which Sadaqatul Fitr can be paid according to weight:
- Raisins
- Dry dates/Dates
- Barley
- Wheat

The best Sadaqatul Fitr is to give according to one’s financial status. Raisins, dates, barley and then finally wheat. Sadaqatul Fitr should be paid in accordance to however much affordability Allah has given someone. It is wrong to assume that only wheat can be used.

If Sadaqatul Fitr is given in the form of dates, raisins or barley then the amount of one saa’ should be given. If the fitr is given in the form of wheat, then the amount of half a saa’ should be given. The value of one saa’ is equivalent to 3 ½ kg and half of a saa’ is equivalent to 1 ¾ kg.

Different masaail of Sadaqatul Fitr:

- If a woman has the nisaab, then sadaqatul fitr becomes waajib on her. But it is not necessary for a woman to pay this on behalf of someone else, for example on behalf of her children, parents or husband.
- For men, it is necessary for them to pay Sadaqatul Fitr on behalf of their children whom have not yet reached the age of maturity (naabaaligh), in the same way it is waajib on them to pay it on behalf of themselves. It is not waajib for men to pay Sadaqatul Fitr on behalf of their parents, mature (baaligh) children and their wife.
- In the same way, it is not waajib to pay on behalf of siblings and other relatives. Even if they are living in your care and family.

- However, a father has to pay Sadaqatul Fitr on behalf of mature children that are insane
- If grain, millet, rice etc. are given instead of wheat, then it should be given according to the value of wheat. Meaning whatever the value of 1 ¾ kg of wheat is, that is the amount of grain that has to be given.
- It is waajib for a person who, for whatever reason, hasn’t fasted in Ramadan, to pay Sadaqatul Fitr. It is also waajib on whoever has fasted in Ramadan.
- If people living abroad send their Sadaqatul Fitr to another country, then the amount of Sadaqatul Fitr has to be paid according to the country the sender is living in.
- If a person has not paid their Sadaqatul Fitr until eid namaz, then they are sinful. They should ask for forgiveness and pay it later.

Dua for congratulating on Nikah:

بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

سنن الترمذی:1114

“May Allah bless for you (your spouse) and bless you and may He unite both of you in goodness.”

سورة الناس:

بِسۡمِ اللهِ الرَّحۡمٰنِ الرَّحِيۡمِ
قُلۡ اَعُوۡذُ بِرَبِّ النَّاسِ ۙ(١) مَلِكِ النَّاسِ ۙ(٢) اِلٰهِ النَّاسِ ۙ(٣) مِنۡ شَرِّ الۡوَسۡوَاسِ ۙ الۡخَنَّاسِ ۙ(٤)
الَّذِىۡ يُوَسۡوِسُ فِىۡ صُدُوۡرِ النَّاسِ ۙ(٥) مِنَ الۡجِنَّةِ وَ النَّاسِ (٦)

Say: “I seek refuge with (Allah) the Lord of mankind. The King of mankind. The Ilah (God) of mankind. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allah). Who whispers in the chests of mankind, of jinns and men’’.

Lesson 14

Sajdah Tilawat:

There are 14 sajdahs in the Quran. If a person has prayed or listened to a sajdah ayat, then it is waajib on that person to perform sajdah tilawat.

Conditions:

The conditions of sajdah tilawat are the same as the conditions of salah: the body has to be pure, the place has to be pure, the clothes have to be pure, one should be facing the qiblah, the satr (the minimum area of the body that must be covered) should be covered. The niyyat (intention) for sajdah tilaawat can be done in the heart, it is not necessary to do it with the tongue.

The correct method of performing sajdah tilaawat:

- Say Allahu Akbar, then go into sajdah. In the sajdah, pray سبحان ربی الاعلی 3 times, then say Allahu Akbar and get up from sajdah. The sajdah is completed.
- It is best to say Allahu Akbar whilst standing, then go into sajdah. If this is done whilst sitting in the tashahhud position, then the sajdah is still completed.
- Sajdah tilaawat does not become waajib if a sajdah ayah is heard from a recording.
- If the recitation is heard live, then sajdah tilawaat is waajib on the listeners.
- The best way to perform sajdah tilaawat in salahs that are prayed in congregation (jama’at) is: to perform the sajdah tilawaat immediately after praying a sajdah ayat, there is no anxiety among the people this way.

The definition of I’tikaaf:

The literal meaning of I’tikaaf is “to stay” and “to stop.” A person performing I’tikaaf stays in a specific place (for men it is the masjid and for women it is a specific area in the house that the woman has chosen) for some time. That is the reason it is called I’tikaaf.

The virtues of I’tikaaf:

Hazrat Ibn Abbas (R.A) has narrated this hadith:

وَمَنِ اعْتَكَفَ يَوْمًا ابْتِغَاءَ وَجْهِ اللهِ تَعَالٰى جَعَلَ اللهُ بَيْنَهٗ وَبَيْنَ النَّارِ ثَلَاثَ خَنَادِقَ كُلُّ خَنْدَقٍ أَبْعَدُ
مِمَّا بَيْنَ الْخَافِقَيْنِ

المعجم الاوسط للطبرانی: 7326

“Whoever does I’tikaaf for one day for the pleasure of Allah, then Allah puts a barrier equivalent to 3 trenches between that person and hell. The width of one trench will be wider than the distance between the sky and the earth.”

The days and time:

The time of the sunnat I’tikaaf of ramadhan begins at the sunset of the completion of the 20th fast. It ends when the moon of Eid is sighted. The person doing the I’tikaaf (Mu’takif) should go to their place of I’tikaaf before the sun sets for the 20th fast and make their intention of I’tikaaf. It is not necessary to make the intention with the tongue, it has to be done in the heart that, “I have come to the masjid for the sunnat I’tikaaf.”

That is why it is important that the fast is broken inside the mosque, so that the person can acquire the sunnat I’tikaaf. If a person enters the masjid after Iftaar then the I’tikaaf will be counted as a voluntary (nafl) I’tikaaf, not a sunnat one.

If a person wants to do a voluntary (nafl) then a specific time is not a condition for this. The I’tikaaf can be done for however long a person wants, whether it’s 5 days, 4 days, 3 days or one day.

Sunnat I’tikaaf:

The sunnat I’tikaaf is an I’tikaaf that is only done in the last ten days of Ramadhan.

Masaail of Sunnat I’tikaaf:

1. The time of the sunnat I’tikaaf of Ramadhan begins at the sunset of the completion of the 20th fast. It ends when the moon of Eid is sighted. The person doing the I’tikaaf (Mu’takif) should go to their place of I’tikaaf before the sun sets for the 20th fast.
2. This I’tikaaf is سنت مؤكده على الكفايہ, meaning if one person does the I’tikaaf in one masjid of the neighbourhood of a big city, or in a settlement of a village, then this sunnat is completed on behalf of everyone living there. If nobody does I’tikaaf, then everyone will be sinful.
3. The I’tikaaf will be completed on behalf of everyone living in the neighbourhood or settlement, even if the person doing the I’tikaaf is from another neighbourhood.
4. Doing I’tikaaf for a few days in the last ten days is counted as nafl, not sunnat.
5. Women should do I’tikaaf in their homes instead of the masjid.
6. Having the intention in one’s heart of doing a sunnat I’tikaaf in the last ten days of Ramadan for the pleasure of Allah is enough of an intention.
7. It is impermissible to pay someone to sit in I’tikaaf.
8. If more than one person sits in I’tikaaf in a masjid, then everyone gets the reward.
9. The intention of a sunnat I’tikaaf should be done before sunset on

the 20th fast. If a person enters the masjid just in time, but has not made an intention for I’tikaaf and the sun has already set, then making the intention at this time will not make the I’tikaaf be a sunnat one.

10. If a person has not fasted the previous 20 days of Ramadhan, or has not prayed taraweeh, then such a person can still sit in I’tikaaf.
11. A person who has bad body odour or is ill in such a way that the people around him become troubled, should not sit in I’tikaaf. However, if the amount of body odour is small that by wearing perfume etc, the odour goes away and doesn't trouble people, then it is permissible.
12. The following are necessary for the sunnat I’tikaaf to be correct:
    - To be a muslim
    - To be sane
    - To have the intention of I’tikaaf
    - For a man to do I’tikaaf in the masjid
    - For a man or woman to be pure from janaabat (being in a state where ghusl is waajib)
    - For a woman to not be in the state of haiz (menstruation) or nifaas (post-natal bleeding)
    - To be fasting. If during the I’tikaaf, a person was unable to keep any one fast or the fast broke for any reason, then the sunnat I’tikaaf also becomes invalid.

Dua on hearing good news:

اَلْحَمْدُ لِلّٰهِ الَّذِي بِنِعْمَتِهٖ تَتِمُّ الصّالِحَاتُ

ابن ماجہ:3935

“Praise is to Allah by Whose grace good deeds are completed”

Dua on hearing bad news:

اَلـحَمْدُ لِلهِ عَلٰـى كُلِّ حـَالٍ

ابن ماجہ: 3935

“All praise is for Allah in all circumstances”

Lesson 15

Laylatul Qadr/ Odd nights:

The odd nights of the last ten days of Ramadhan are very virtuous nights. Worship should be carried out more abundantly these nights. Laylatul Qadr falls on these odd nights. Hazrat Abu Hurairah (R.A) has narrated that the Prophet (صلی اللہ علیہ وسلم) said:

مَنْ قَامَ لَيْلَةَ الْقَدْرِ اِيْمَانًا وَّاِحْتِسَابًا غُفِرَ لَہٗ مَاتَقَدَّمَ مِنْ ذَنْبِہٖ۔

35: بخاری

“Whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."

However, our Prophet (صلی اللہ علیہ وسلم) has mentioned two conditions required to gain these virtues:

1. The worshipper has to be a mu’min, meaning their beliefs should all be correct. If a person’s beliefs are wrong then even if he worships on Laylatul Qadr, or even a thousand nights of Laylatul Qadr, he will still be deprived of its virtues. This is because belief is the root and foundation. If the foundation itself is not correct then how will the building, that is worship, stand? Beliefs are the foundation of Islam, if even one belief is wrong, then such a person will go astray. That is why we should adopt the beliefs of اہل السنۃ والجماعۃ and try to spread these beliefs among people, in order to receive the blessings of this night.
2. The intention of the worshipper should be correct. If there is any form of showing off or hypocrisy in the worshipper’s intention, then there is no use in staying up all night and worshipping. The mention that this hadtih and other hadiths have made with regards to the worshipper’s sins being forgiven, relates to minor

sins. For major sins to be forgiven, repentance is necessary. For sins that relate to the rights of other people, those rights need to be fulfilled, or forgiveness from those people is necessary, in order for that sin to be forgiven. Those sins will not be forgiven with worship only.

Which night does Laylatul Qadr fall on?

Hazrat Aisha (R.A) narrates:

اَنَّ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْہِ وَسَلَّمَ قَالَ تَحَرَّوْا لَیْلَۃَ الْقَدْرِ فِی الْوِتْرِ مِنَ الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ۔

بخاری ج:2017

“The Prophet (صلی اللہ علیہ وسلم) said: “Search for Laylatul Qadr in the odd nights.” (Meaning the 21,23,25,27,29 nights)

The special dua for Laylatul Qadr:

The Prophet (صلی اللہ علیہ وسلم) told Hazrat Aisha (R.A) to make the following Dua:

اَللّٰھُمَّ اِنَّکَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّیْ۔

سنن ابن ماجہ :3982

“Oh Allah! You are forgiving, and you love forgiveness, So forgive me.”

Abstain from the following actions on Laylatul Qadr:

- Putting up lamps in masjids.
- Praying Salaat ut tasbeeh in masjids with jamaat by making

announcements and with importance.

Permissible acts in the state of I’tikaaf:

1. Eating and drinking, on the condition that the masjid is not dirtied
2. Sleeping
3. Speaking about important things
4. Getting married, getting someone else married or doing some other form of contract.
5. Changing clothes
6. Wearing perfume
7. Applying oil
8. Combing the hair, on the condition that the mats and carpets etc. of the masjid do not get ruined
9. To inspect, write a prescription or inform of the medicine for a sick person in the masjid. However, this is only permissible if done without receiving payment, otherwise it is makrooh (disliked).
10. Washing the dishes
11. For a woman to breastfeed in the state of I’tikaaf
12. For a mu’takif to put up sheets around their seating area.
13. For a mu’takif to change their place in the masjid
14. To keep items such as bedding, soap, dishes etc. as needed

Forbidden and disliked acts of I’tikaaf:

1. To talk without need
2. In the state of I’tikaaf, to bring, keep, read and listen to stories that are false and useless or obscene in the masjid. This is the same for literatures, newspapers and magazines with pictures or the news of newspapers, that contain articles contrary to islam.
3. To bring more items than necessary to the masjid and then scatter them around

4. To improperly use the electricity, gas and water etc, of the masjid.
5. To drink hookah or smoke cigarettes in the masjid.

Natural needs:
It is permissible for the Mu'takif to go out for urination, defecation and istinjaa’. Their masaail are mentioned below:

1. One should choose a place that is close for urination and defecation
2. If there is a toilet connected to the masjid, then that should be used to fulfil one’s needs. If that is not the case, then one can go far, provided it is not that far, for his needs.
3. If the toilet is in use, then there is no harm in waiting. However, after finishing, it is not permissible to stay there one moment longer.
4. When going to the toilet or coming back, a brief talk is permissible, provided one does not need to stay for it.

The I’tikaaf of women:

It is sunnat for women to do I’tiaaf in their own homes, they should not do it in the masjid. Women should fix a place in their homes. If there is a specific place where they pray namaaz, then that is more suitable, otherwise they can fix any place in the house for the I’tikaaf. It is better if this place is more towards the inside. They should sit in I’tikaaf in this fixed place. After starting the I’tikaaf, they should not change their place. If it is necessary, they should put up sheets around their place, so that they do not look at their house or household and are busy in their worship, being separated from the world.
In the state of I’tikaaf, it is not permissible for women to leave their place of I’tikaaf and do household chores. If there are other women in

the house or the men can do the household chores, then a woman can do I’tikaaf. Otherwise instead of doing the ten days of sunnat I’tikaaf, however much time she gets, whether that is one day and night or 2 or 3 days, however much is convenient, she should do I’tikaaf for that amount of time.

It is permissible to speak, as needed, in the state of I’tikaaf. The I’tikaaf does not become invalid from this.

The Dua for after drinking milk:

اَللّٰهُمَّ بَارِك لَنَا فِيهِ وَزِدْنَا مِنْهُ

سنن ابی داؤد: 3732

“O Allah! Grant us blessings and abundance in it”

Lesson 16

Qadha-e-umri:

Allah has made salah fardh (compulsory) on the believers at fixed times. If a salah is missed due to any compulsion then it is necessary to do qadha for it. Qadhas are necessary for however many prayers that have been missed. If there are many prayers that have been missed, then they should be calculated and written down, then a plan should be made on completing these qadhas little by little. These missed prayers are not forgiven by repentance.

Some people have invented a salah called qadha-e-umri of 4 rakats to be prayed on the last friday of Ramadhan in a specific way, and by praying this, all the prayers of previous years will be performed. This is completely wrong, doing this will not complete one’s qadha-e-umri (the qadhas through one’s life).

Hazrat Anas Bin Malik has narrated:

قَالَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا۔

مسلم:1600

“The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said : He who forgets the prayer, or he slept (and it was omitted), its expiation is (only) that he should observe it when he remembers it.”

It is important to remember that only the fardh and witr have qadha, not the sunnahs and nafls.

Ghusl becoming waajib in the state of I’tikaaf:

It is permissible for a Mu’takif to leave the masjid to do ghusl if ghusl became waajib on him, masaail regarding this are mentioned below:

1. There is no effect on the I’tikaaf if a mu’takif had a wet dream during the day or night.
2. If there is a bathroom in the masjid then ghusl should be done there. If there is no bathroom in the masjid or it is not possible to do ghusl there, for example there is a danger of water falling in the mosque, then in this case it is permissible to leave the masjid.
3. If one has a wet dream during the winter, there is no arrangement for warm water in the masjid and there is risk of harm from the cold water, then the Mu’takif should immediately do Tayammum. He should stay in the masjid and let his family know, so that the water at home can be warmed up. If there is a warm bathroom in the proximity of the masjid, then he can go there, and if possible let them know as well, then immediately perform ghusl and return to the masjid.
4. If a woman’s specific days start during I’tikaaf, then the I’tikaaf becomes invalid.

Performing ghusl for cleanliness or coolness:

It is impermissible for a Mu’takif to leave the masjid for the purpose of doing ghusl for only cleanliness or coolness. In the same way, it is not allowed for a Mu’takif to stay for ghusl after using the toilet. If one needs to do ghusl during I’tikaaf for cleanliness or coolness then they can, when needing to urinate, after finishing, pour 2-4 water jugs over their body. They should spend less time pouring water over their body than they would in making wudhu. It is not permissible to leave the masjid with the intention of ghusl. For natural needs, one can pour water over themselves.

The same ruling applies for women that are sat in I’tikaaf at home.

For doing wudhu:

A Mu’takif can leave to do wudhu, the few masaail regarding this are:

1. If there is such a place in the masjid where the Mu’takif can do wudhu in a way that the Mu’takif himself is in the masjid, but the water of wudhu falls outside the masjid, then the Mu’takif is not allowed to leave the masjid. If there isn’t such a place, then he is allowed to go to a place that is close to the masjid to complete his wudhu.
2. One is allowed to leave to make wudhu for fardh namaaz, sunnat, nafl, sajdah tilawat and to touch the quran, because wudhu is necessary for all of these things. However, leaving to make wudhu for tasbeeh, zikr, durood shareef etc, is not permissible, as these things do not require wudhu.
3. If one had wudhu from before, then leaving the masjid to make a new wudhu is not allowed. One should be mindful about this.
4. Women should fulfil their needs in a toilet that is close to their place of I’tikaaf, wudhu should also be done in a place that is close.

Bringing essential items of food and drink from outside:

1. If no one is available to bring food and water, then it is permissible to go outside for this purpose.
2. One should go collect the food at a time when the food will be ready, however, if after entering the home they find out that the food will take some time, then they can wait briefly.
3. If a person had been given the responsibility of bringing food for a mu’takif, but by coincidence they did not arrive, even then the mu’takif can leave to bring food.

For Jummah namaaz:

1. It is best to do I’tikaaf in a masjid where jummah namaaz is prayed. If jummah is not prayed in the masjid the Mu’takif is in, then he can go to another masjid for jummah. However, he should leave for this at a time when it is estimated that after reaching the place of jummah, the Arabic sermon will start immediately after praying the 4 rakats sunnah.
2. If a person went to another masjid to pray jummah, then he can pray the sunnats as well after praying the fardh, but it is not allowed to stay after that. However, if a person stayed for longer than necessary, then because he had stayed in a masjid, the I’tikaaf will not become invalid.
3. The rulings of jummah namaaz is only for men, not for women, because jummah is not waajib on women. Therefore, they do not need to go for jummah, neither is it allowed for them to do so.

To give Azaan:

1. If a Muazzin (a person who gives the azan) sits in I’tikaaf and he needs to go outside the masjid to give azaan, then he can do so. However, he should not stay outside after giving azan.
2. If there are two ways to get to the place of Adhan, one is from inside the boundary of the mosque and the other is from outside, then one should go through the inner way.

A few extra masaail:

If one leaves for a shar’ee necessity, and on the way back he meets an ill person. Whilst walking he inquires about that person’s illness, or whilst walking he did salaam, or the salah for a janazah was completely ready and he joined in, then there is no harm.

The use of mobiles and newspapers:

One can speak on the phone in an emergency. It is makrooh to have unbeneficial and needless conversations. This is because a Mu’takif becomes disconnected from Allah by doing this. A Mu’takif should busy himself in namaaz, zikr, recitation etc. Even then, the masjid is the house of Allah, having needless conversations there is against its sanctity.
In the same way, it is also important to abstain from reading newspapers and using the internet.

Leaving the masjid to turn on the generator:

It is not permissible to leave the masjid to turn on the generator. If there is no other person to turn the generator on, then it is still not permissible to leave the masjid to turn on the generator.

I’tikaaf course kitaab:

- Seek benefit from my book “I’tikaaf Course” to make the 10 days of I’tikaaf valuable
- This book contains foundational beliefs, masail and sunnah du’aas.
- A’imma Kiraam should do this course with their followers
- It is also available in English
- Download the free book from our website, request for it from whatsapp or get it from our facebook page.

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Contact مکتبہ اہل السنۃ والجماعۃ سرگودھا to order this in book form: 00923216353540

The Dua for removing clothes:

بِسْمِ اللهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ

عمل الیوم واللیلۃ لابن االسنی:273

“In the name of Allah, besides whom there is no god.

For whoever prays this duaa whilst removing their clothes there will be a barrier and veil between this person and the eyes of jinnat. For this reason, one should give special importance to this duaa.

Lesson 17

Giving Iftaar to others:

It is a very pious act to give food to a fasting person at iftar, for the pleasure of Allah.
Hazrat Zaid bin Khalid Jahni (R.A) has reported that the Prophet (صلی اللہ علیہ وسلم) said:

مَنْ فَطَّرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لاَ يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا

جامع الترمذی:باب ماجاء فی فضل من فطر صائما حدیث نمبر 735

“Whoever provides the food for a fasting person to break his fast with, then for him is the same reward as his (the fasting person's), without anything being diminished from the reward of the fasting person."

- Iftaar parties should not be held at expensive hotels and marriage halls. Instead, mass dastarkhwans (tablecloths) should be set up in madrassas, mosques and on the streets. An authentic scholar should also be asked to deliver a speech.
- Don’t show off, as this wastes the pious act.
- Mixed gatherings should not be held.
- When providing food for iftar to family members, poor relatives should be given priority. Segregation between men and women should take place with importance.
- Good and quality food should be arranged for students of madaris.
- White collared people should be given rations so that they can make arrangements for sehri and iftar with honour and

dignity.

How to spend Eid:

Give importance to these actions on the day of Eid. These are sunnat and mustahab (liked) actions.

- Waking up early in the morning
- Praying Tahajjud
- Praying Fajr with jamaat in the masjid
- Cleansing Body; cutting the nails; removing pubic hair, mustache hair etc.
- Performing ghusl.
- Doing Miswaak (brushing the teeth), other than the miswaak that is done in wudhu.
- Wearing new or clean clothes, even if they are old.
- Wearing perfume, on the condition that it is not so strong that it troubles someone else.
- Women should not wear perfume if they are leaving the house or if a non-mahram is coming to their house.
- Paying Sadaqa Fitr or fidya for fasts before the Eid namaaz
- This can also be paid after the Eid namaaz
- Hurrying to the Jamia Masjid or Eidgah (the place where Eid namaz takes place) to offer Eid prayers.
- Walking on foot to the masjid; if there is a compulsion then one may use another form of transportation.
- Praying takbeerat on the way to the Eidgah. The takbeerat are:

اَللهُ أَكْبَر اَللهُ أَكْبَر لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَر اَللهُ أَكْبَر وَلِلهِ الْحَمْد

- Praying takbeerat until one has reached the masjid
- Offer the Eid namaz behind an Imam that is male, muslim and has

the correct beliefs.

- Eating dates or dry dates in an odd amount or eating something sweet before going to the Eidgah.
- Offering Eid salah with humility and submission.
- Listening to the sermons in complete silence and full attention.
- Congratulating one another, however hugging should not be considered necessary. Yes, if one hasn’t seen someone in a long time then there is no harm in meeting them.
- Words for congratulating are: تَقَبَّلَ اللهُ مِنَّا وَمِنْكَ
- Expressing happiness and cheerfulness
- Providing financial aid to the poor, orphaned, needy and destitute according to one’s financial status.
- Spending on one’s family in accordance to financial status.
- It is best that the Imams leading the Eid prayer wear a jubba or such a garment that is considered from the garments of respected scholars

It is best that the Imam of the masjid reminds his followers of all of the above, after any namaz, a day before Eid-ul-Fitr.

Guests should recite this Dua for the host:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

مسند أحمد بن حنبل : 33890

“O Allah! Feed him who fed me and give him to drink who provided me with drink”

Lesson 18

Night of the moon/ ليلۃ الجائزہ

ليلۃ الجائزہ means the night in which blessings are received. It is at the end of Ramadhan, the night before Eid, and generally also known as Chaand Raat.

This night holds many virtues. Instead of spending this night in useless things and sins, we should ensure that we carry out worship in this night. This night and its upcoming morning holds many virtues. In order to gain those virtues, we especially should completely refrain ourselves from sins.

Hazrat ابو امامۃ reports from the Prophet (صلی اللہ علیہ وسلم) that:

مَنْ قَامَ لَيْلَتَيِ الْعِيدَيْنِ مُحْتَسِبًا لِلَّهِ، لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ

سنن ابن ماجۃ: 1782

“Whoever spends the nights of the two Eids in praying voluntary prayers, seeking reward from Allah, his heart will not die on the Day when hearts will die.”

The preparation of Eid:

On the occasion of Eid, it is sunnat to wear new or the best clothes. That is why if someone wants to buy clothes and shoes etc., for Eid, it should be done before Ramadhan. The highly blessed hours of Ramadhan should be kept empty for worship. Close to the time of Eid, the markets also become crowded and items become expensive. In preparing for Eid, never forget the poor, the needy, poor neighbourhood, and in particular, the eligible (for zakat) relatives.

The method of salaat: Takbeerat

The prayer of Eid consists of 2 rakaats which is prayed with additional six takbeerats. (الله اکبر). In the first rakaat, after praying thanaa and before recitation, three additional takbeers are recited and in the second rakaat, after recitation, three additional takbeerats are recited. After saying the 4th takbeer (for going into) ruku, go down into ruku. Within the first rakaat, because the three takbeerats are said after Takbeer Tahreema, adjacent to the thanaa, and in the second rakaat, after reciting the 3 takbeer, the takbeer of ruku is said adjacently, then due to these takbeers being adjacent, there are 4 takbeerats in the first rakat and 4 takbeerats in the second rakat (after joining them with the takbeer of ruku). Therefore, each rakaat has four takbeerats.
Abu Abdur Rahman narrates from قاسم (R.A.) that:

صَلّٰى بِنَا النَّبِیُّ صَلَّی اللهُ عَلَیْہِ وَسَلَّمَ یَوْمَ عِیْدٍ فَکَبَّرَ اَرْبَعًا وَاَرْبَعًا ثُمَّ اَقْبَلَ عَلَیْنَا بِوَجْھِہٖ حِیْنَ انْصَرَفَ فَقَالَ لَاتَنْسَوْا کَتَکْبِیْرِ الْجَنَائِزِ وَاَشَارَ بِاَصَابِعِہٖ وَقَبَضَ اِبْھَامَہٗ۔

شرح معانی الآثار ج2 ص 371 باب صلوۃ العیدین

"The Prophet Muhammad (صلی اللہ علیہ وسلم) led us in Eid prayer and said 4 by 4 takbeerats. When he (صلی اللہ علیہ وسلم) finished the salah, he (صلی اللہ علیہ وسلم) turned towards us and said: “Do not forget that Eid salaat, like janaazah salaat, has 4 takbeers.” The Prophet (صلی اللہ علیہ وسلم) gestured with his fingers and closed his thumb.”

Women going to the place of the Eid prayer:

When Islam first began, women had permission to participate in a variety of gatherings such as fardh salah, jumma, Eid salah e.t.c., in order to inform them regarding the fundamental rules, masa’il and etiquettes of the religion. When this necessity was fulfilled and women became aware of the fundamental rules and principles of the religion, they were refrained from participating in these gatherings.

عَنِ ابْنِ عُمَرَ رَضِیَ اللہُ عَنْہُ اَنَّہٗ کَانَ لَایَخْرُجُ نِسَاءَہٗ فِی الْعِیْدَیْنِ۔

مصنف ابن ابی شیبہ :5795

“Hazrat Abdullah Ibn Umar (R.A) would not allow the women of his household to go and pray salah for both Eids, Eid-ul-Fitr and Eid-ul-Azhaa.”

Dua for when asking for rain:

اللَّهُمَّ أَغِثْنَا. اللَّهُمَّ أَغِثْنَا. اللَّهُمَّ أَغِثْنَا

بخاری : 1014

"Oh Allah! shower upon us, oh Allah shower upon us, oh Allah shower upon us (make us full).

When it starts to rain, read this dua:

اَللَّهُمَّ صَيِّباً نَافِعاً

بخاری : 1032

" Oh Allah! shower upon us beneficial rain.

The dua after rain:

مُطِرْنَا بِفَضْلِ اللہ وَرَحْمَتِہٖ

بخاری : 1038

"We were showered with rain through the bounty and mercy of allah."

Lesson 19

Removing a misconception:

The sharee’ah has fixed timings and months for different worship. There is no capacity for changes in this. The blessed Ramadhan will only take place in the month of Ramadhan and Eid ul adhaa and Hajj will only take place in Zul Hijjah. Whether it is summer or winter, spring or autumn, all worships and prayers will take place in their own time. Fajr will be prayed at Fajr time, Zuhr at Zuhr time and Eesha at Eesha time., it is completely impermissible to pray Eesha at Fajr time or to pray Fajr at Zuhr time for ease and convenience.

Many people say that if the month of Ramadhan arrives in the months that are severely hot, for example, in Pakistan May, June and July e.t.c, then why don't we transfer the month of Ramadhan to the winter. In that way, the fasts will be in the winter so it will be easy for the creation of Allah to fast and will be easier to fast for people who do not fast due to fear of the hot weather.

The above-mentioned idea of many people is false according to both sharee’ah and sense. In surah tawba verse 36 and 37 Allah has stated that “the number of months according to my Lord is 12 and amongst them, four (Muharam, Rajab, Zul Qaaidah and Zul Hijjah) are sacred and respected.” A bad habit of the Mushrikeen (people who associate partners with Allah) was that they would change around the sacred months. They would complete the count of 12 months; however, they would order the months around according to their own will. Sometimes they would bring Shawaal after Zul Qaida and sometimes Rabi ul Awal after Muharam. Allah تعالٰی has said that the purpose of the months is not just to count the numbers of months, but also to follow the relevant commands of each month. Allah تعالٰی has stated that to change the months around and move them from their places increases the disbelievers’ misguidance. Meaning that only completing the count of the months is not acting upon Allah's commands, rather it is necessary

and obligatory to act upon the command in the month in which was given.
If we follow the paths of those people (that want to transfer the month of Ramadhan to winter), then we will definitely end up needing to change the months around, which according to the Quran is disbelief, rather it is a means of increase in disbelief.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللهُ فَيُحِلُّوا مَا حَرَّمَ اللهُ

التوبة 37

“The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And Allah guides not the people, who disbelieve.”

Just as Islam teaches collectiveness and solidarity through praying salah in congregation, in the same way one of the many countless benefits of the month of Ramadhan, throughout the whole world, is also promoting collectiveness and solidarity. If the month of Ramadhan is transferred to the days we wish for, then the collectiveness throughout the entire world will be affected. If every area fasts in the winter, then some places will fast in January or February and some will fast in June or July. In this way, the blessed month of Ramadhan will become a child's game.

Generosity:

Just like the Quran and Ramadhan, Ramadhan and generosity are also closely connected. Through our generous Lord and the barakat of the intercession from our Prophet (صلى الله عليہ وسلم), we are seekers of repentance from the hell fire and seekers of paradise. The generosity of the Prophet (صلى الله عليہ وسلم) and its changes within the month of Ramadhan can be seen from the narration of Hazrat Ibn Abbas (R.A):

> كانَ رَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وكانَ أَجوَدُ ما يَكونُ في رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وكانَ جِبْرِيلُ يَلْقَاهُ في كُلِّ لَيْلَةٍ مِن رَمَضَانَ، فيُدَارِسُهُ القُرْآنَ، فَلَرَسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ يَلْقَاهُ جِبْرِيلُ أَجْوَدُ بالخَيْرِ مِنَ الرِّيحِ المُرْسَلَةِ
> .
> صحيح البخارى: 6

“The Prophet (صلى الله عليہ وسلم) was the most generous from all people. When Jibraeel (A.S) used to meet the Prophet (صلى الله عليہ وسلم) in Ramadhan, his generosity used to increase. Hazrat Jibraeel used to meet the Prophet (صلى الله عليہ وسلم) every night of Ramadhan and used to go over the Quran together with him. When Jibraeel (A.S) used to meet prophet (صلى الله عليہ وسلم) then even the strong winds could not compete with the generosity of the Prophet Muhammad (صلى الله عليہ وسلم).”

We should create this quality within us as well. We should give to our rightful relatives and look after the poor very well. We should fulfill the needs of widows and orphans. We should provide iftar food for the fasting people and should not allow stinginess and greed to come near us.

The dua for when boarding a vehicle:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا ومَا كُنَّا لَهُ مُقْرِنينَ وَإِنّا إِلٰى رَبِّنَا لَمُنْقَلِبُونَ

الزحرف: 13، 14

"Glory be to Him Who has brought this under our control for we could never have accomplished this by ourselves. And to our Lord surely must we return."

Takeber and Tasbeeh during a journey:

During travel when our vehicle moves upwards, meaning towards higher areas, we should recite " اللہ اکبر" and as it moves downwards, we should recite " سبحان اللہ".

During travel, when stopping at a place, recite this dua:

أَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

مسلم: 7053

"I seek refuge in the perfect words of Allah from the evil of that which He has created."

The Dua on return from the journey:

آئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

مسلم : 3343

" We have returned from our journey, we repent to Allah, we are the worshipers of Allah, and we are the praisers of our Lord".

Lesson 20

The six fasts of Shawaal:

After the month of Ramadhan and Eid ul Fitr, there are many virtues and encouragement mentioned in the ahaadeeth regarding the six fasts of Shawaal. It is reported by hazrat Ayyub Ansari (r.a.) that the Prophet (صلی الله علیہ وسلم) said:

مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ.

مسلم: 2815

" Whoever fasts in Ramadhan and after that kept the six fasts of Shawwal, then this is like fasting for the entire year."

A few masaail:

1. If someone has any missed Ramadhan fasts upon them, then the qadhaa for those fasts should be made first and the six fasts of Shawaal can be kept in the remaining days.
2. If you make qadha for the missed Ramadhan fasts later on then there is no sin.
3. It is not necessary to keep these six fasts of shawaal immediately after Eid, rather you can keep them whenever you desire after Eid. One should just be careful that these six fasts are completed within the month of Shawaal.
4. These fasts do not need to be kept constantly. A gap in between is allowed.

Virtuous fasts besides those of Ramadhan:

Besides the fasts in Ramadhan, the fasts that the Prophet (صلی الله علیہ وسلم) used to keep are mentioned below:

1. ایام بیض: meaning the 13th, 14th and 15th date of each lunar month.
2. The fast of 9th zul hijjah (یوم عرفہ)

3. Fast of عاشورہ. Meaning the fast of the 10th of Muharram. One should also join with that either the 9th or the 11th fast.
4. Fasts of Monday and Thursday.

We should also keep in mind importance of these fasts.

Forbidden fasts:

Fasting in the five days of Ayaam e Tashreeq is forbidden. Meaning the first day of Shawwal and the four fasts from the 10th to the 13th Zul Hijjah.

The Duaa and etiquette for when sleeping and waking:

Dust the bed before sleeping, then lay on the right side and recite this Duaa:

اَللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

"Oh Allah with your name I die (sleep) and with your name I live (wake up)."

When waking up from your sleep recite this Dua:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ

بخاری: 7062

"All praises are due to the lord who gave us life (woke us up) after death (sleep) and we will return to him."

Besides these, we should pray Subhanallah 33 times, Alhamdulillah 33 times and Allahu Akbar 34 times.

Before sleeping one should pray the following:

1. Ayatul kursi
2. Surah Faatiha
3. Surah Ikhlaas
4. Surah Kaafiroon
5. 3 times استغفر الله الذي لا إله إلا هو الحي القيوم واتوب اليه.
6. The last ruku of surah Baqarah, from آمَنَ الرَّسُولُ بِمَا أُنْزِلَ اِلَيْهِ مِنْ رَبِّهٖ وَالْمُؤْمِنُونَ until the end.

During the night and day, one should pray durood shareef often and ask for goodness for the whole Islamic community. Forgive those who have given you difficulty for the sake of Allah and ask Allah for paradise and refuge from hell, then go to sleep.